The Outlook

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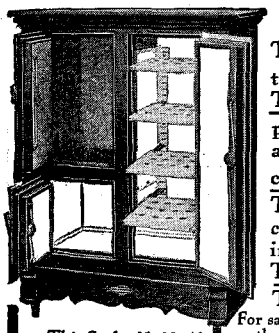
Leonard Cleanable Porcelain Lined Refrigerators



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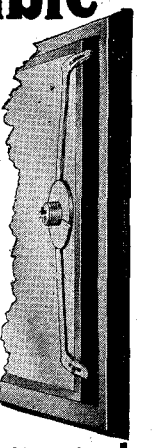

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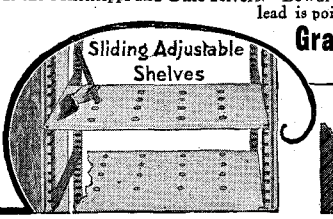
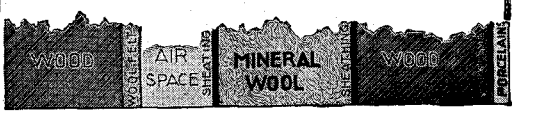
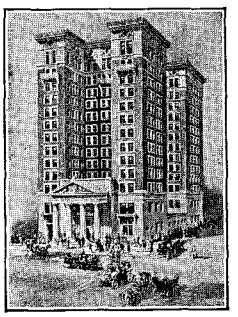


Cross Section of Leonard Cleanable Refrigerator.





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The Outlook

SATURDAY, APRIL 14, 1906

❀

The Pan-American Programme

Last week the programme of subjects to be considered by the forthcoming Pan-American Conference at Rio de Janeiro was unanimously approved by the Bureau of American Republics. The programme was prepared by a committee of which Mr. Root, Secretary of State, is chairman, and included the highest diplomatic representatives from Brazil, Argentina, Chili, Costa Rica, Mexico, and Cuba. Among the subjects for consideration are the reorganization of the Bureau of American Republics on a more permanent and efficient basis; a resolution recommending to the different republics the extension for a further period of five years of the arbitral treaty for pecuniary claims agreed upon at the previous Conference; the creation of a committee of jurists, to prepare for the consideration of the next Conference a draft of codes of public and private international law; a resolution embodying the principle that a naturalized citizen who renews his residence for a period exceeding two years in the country of his origin, without the manifested intention of returning to the country where he was naturalized, be considered to have renounced his naturalization in the latter country; the development of commercial intercourse among the American republics, with special attention to the greatest possible dissemination of statistical information; the simplification and co-ordination of the customs and consular laws; uniformity in patents and the international registration of trade-marks; sanitary police and quarantine; copyrights; and, finally, the Pan-American railway. More interesting as world questions than any of the above, however, we note: First, a resolution affirming the adherence of the American republics to the principle of arbitration for the settlement of disputes arising among them, and expressing the hope of the republics taking part in the Conference that the International Conference to meet at The Hague shall agree upon a general arbitration convention that might be approved and put in operation by every country. Secondly, perhaps a still more important reference to The Hague in the Rio de Janeiro programme is found in a resolution recommending that the forthcoming Peace Conference there be requested to consider the extent to which the use of force is permissible for the collection of loans or debts of a public character.

❀

The Drago Doctrine

The latter proposal involves what is popularly known as the Drago Doctrine. The republics to the south of us earnestly desire that this shall be definitely engrafted upon recognized international law at the next Hague Conference. The first Foreign Minister in our time to emphasize this doctrine, namely, that force shall not be used to collect public debts, was Dr. Luis Drago, the Argentine Minister of Foreign Relations, but the first great Minister to bring it forward as a practical plan was Alexander Hamilton, nearly a century ago. In principle it is entirely sound. It enters into the Rio programme only to the extent of permitting consideration of a recommendation to a world conference as to how far force may be used by a foreign Power in the collection of debt, the question proper being left for settlement at The Hague by a vote of all the world powers as well as of the Central and South American republics themselves. Unlike the procedure followed in calling the first Hague Conference, at which the Western Hemisphere was represented only by this country and Mexico, the other American republics are also invited to the second

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one. President Roosevelt originally called the second Hague Conference, but instantly stood aside when it was intimated that the Czar wished the honor. Perhaps unintentionally, the Czar has taken a strange way to show his appreciation of President Roosevelt's courtesy. He has called the Hague Conference for July, the very month for which the Pan-American Conference had long been announced. It may be that the Russian Foreign Office was in ignorance of the call for the Rio meeting; we notice, however, that though the Czar's attention has been drawn to that fact, he has not suggested deferring the Hague Conference. This seems doubly unfortunate, for the Russian Government has also been informed that the instances above mentioned are to be referred after discussion to The Hague, which, of course, could not be done unless the Rio Conference preceded the other. Furthermore, the American republics are, in general, sending their ablest men to Rio; in many, perhaps in most, cases it had been expected that these men would also proceed to The Hague, as being peculiarly well equipped to present the two questions at issue before that body; the particular inconvenience to this country is manifest, as Secretary Root would not be able to keep in close touch with both Conferences, as he had intended. It has been suggested that the Czar's call has been also supported by the German Emperor, who would not willingly have the Drago Doctrine recognized or even discussed at The Hague; also that it was devised to prevent the South American republics from taking part in the Hague Conference. But these rumors have been credibly and officially denied in Germany, and it is probable that this conflict in the dates of these two important international councils will be satisfactorily arranged.

❀

Peace Between Hungary and the Crown

Last week the Hungarian coalition leaders, fearing a period of absolutism if the elections were not held on the date prescribed by the Constitution, compromised with the Crown. In this the advantage certainly lies with the latter. The Magyars, or Hungarians, a minority in Hungary, outnumbered by the total of all the other races, have hitherto held political supremacy, and have insisted upon the use of the Hungarian language and flag in the Hungarian contingent of the Imperial army. Francis Joseph, the Emperor-King, has refused this because it would impair the Dual Empire's integrity. On the consequent refusal of the Hungarian Parliament, controlled by the Magyars, to vote supplies, Francis Joseph declared that he would favor universal and equal suffrage, an announcement which not only carried satisfaction to the practically disfranchised non-Magyars, but also brought disintegration and dismay into the ranks of the Magyars themselves. Confronted by a virtual defeat, and influenced meanwhile both by the sovereign's firmness and by the people's impatience, the Magyars compromised as follows: The Emperor-King assents to the formation of a new Magyar Cabinet, to carry out the elections this week under the old law, and to hold a session of Parliament in May. At this session the Magyars guarantee to pass the budget, the new international commercial treaties, to maintain in every way the existing condition of things between Austria and Hungary, to permit the passage of a bill providing for universal suffrage, and then for Parliament to terminate its labors, allowing the election of a new one under the universal suffrage system, the Cabinet to be re-formed conformably to the desires of the parliamentary majority. As a result of this happy outcome the Emperor-King asked Dr. Alexander Wekerle, a former Hungarian Premier, to form a Cabinet. Dr. Wekerle has satisfactorily succeeded in his task, including in his Cabinet such strong men as Count Apponyi, well known in this country, and Francis Kossuth, a son of Louis Kossuth, the great leader of 1848. The choice of Dr. Wekerle is particularly auspicious because, unlike the statesmen just mentioned, he has figured little in the contest between Francis Joseph and the Magyars. Few Ministers have more fully commanded the confidence of the people, largely because it was seen that his plans excited the opposi-

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tion now of the great Magyar nobles, now of reactionary Roman Catholics whom the people distrust. Dr. Wekerle's achievements as Finance Minister of the Empire and the two great civil reforms he has accomplished—namely, the establishment of civil marriage and liberty as to the religious education of children of mixed marriages—are a warrant for believing that he will be an admirable Prime Minister in the opening of the new era of Hungarian politics and progress based upon popular suffrage.

❀

Democracy Triumphs in Russia

On Saturday of last week and on Monday of this week the electoral colleges in many of the fifty-one provinces in European Russia elected members to the new National Parliament—about one-half of its entire membership. The result was an overwhelming victory for the Constitutional Democrats. Few reactionary candidates were elected, and even the "Octoberists"—so called because they are content with the reforms outlined in the manifesto of October 30, 1905—scored but seldom. Earlier in the week the strength of the Constitutional Democrats had become so manifest that a combination or "block" of all their opponents had been formed first with reference to the St. Petersburg primary election. The "Octoberists" and Progressive Economists combined with the Law and Order, Trade and Industries, and Conservative parties, but while the "block" received one vote, the Constitutional Democrats, on the average, received two. In St. Petersburg, as throughout Russia, considering the fact that the voters were exercising the right of citizenship for the first time in their lives, there was little confusion, but the St. Petersburg election was disgraced by the Government itself. No sooner had the Constitutional Democrats elected Mr. Miliukov and Mr. Hessen as delegates to the Provincial Convention than the Election Commission annulled the action on the ground that these men were under indictment in connection with the suspension of a newspaper of which they were editors. The Commission thereupon replaced them by Conservative candidates who received scarcely a tenth of the vote cast for those unseated. The action of the authorities of course aroused resentment in Radical circles, particularly as the Commission had taken no exception to the candidates before the balloting. The legal standing of the elected Constitutional Democrats should have been defined before the election, if they could not properly act in a legislative body. As it is, the two men to whom the Commission has given certificates are not only not the choice of the people, but are men whom the people distinctly repudiated. This injustice will only intensify and encourage the Liberals and Radicals to follow up the sweeping character of their general victory. We hope that this victory will ultimately result in the Emperor's issuance of a Constitution.

❀

Democracy Triumphs in Finland

Less startling than the triumph of democracy in Russia is that in Finland; but it is quite as significant, because it is a long step towards the restoration of Finland's ancient liberties. The new election law has now been completed, and, it is believed, will be entirely satisfactory to the Finns. It is virtually a new constitution. It provides for a Diet of one chamber of two hundred deputies, elected for three years by the various districts. Suffrage is granted to all adults twenty-four years old, regardless of sex, only public charges and criminals being excluded. There will be annual sessions of the Diet, lasting ninety days, beginning February 1, 1907. The Diet will elect its own president and vice-presidents, who must subscribe to an oath to protect the rights of the Emperor, as Grand Duke of Finland, and the Diet, according to the fundamental laws of the Grand Duchy. The sessions are to be opened and closed by the Emperor or his deputy, who will submit the Imperial programme for legislation, the budget, etc., and the bills introducible, covering all subjects except the fundamental laws and the organization of the land and sea defenses. Bills which pass their third

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reading become laws wthout the approval of the executive or Emperor. The sessions will be public, and both the Finnish and Swedish languages may be used in debates.

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English Trades Unions

This is an age of organization and combination. The combinations of capital have in some cases become monopolistic and are being properly dealt with by legislation and the courts. But labor has an equal right to organize. It has justified that right by the achievements of labor unions in raising, not only the standard of wages, but the condition of workingmen. As to the status of trades unions themselves, the question has for some years been a particularly interesting one in England. It has been now newly defined by a bill introduced in Parliament in fulfillment of pledges given to the Labor party, which did so much to put the present Liberal Government into power. The bill is a direct outcome of the Taff Vale case, which arose from the great strike in the Welsh coal-mining district in 1900. The Taff Vale Railway Company contended that the Amalgamated Society of Railway Servants had indulged in malicious molestation, intimidation, and other unlawful acts for which the railway asked damages. The Society, backed by the trades unions, bitterly contested the suit, which was fought through the different courts, the decision being finally made in 1902. It held that the Amalgamated Society was responsible for its own acts or for the acts of its agents, and was liable to be mulcted in damages for actual injury done. Ever since this decision established the financial responsibility of unions for damage inflicted in their behalf, English labor leaders have been seeking legislative immunity for union funds. In explaining the features of the Government bill the new Attorney-General said, in the House of Commons, that the usefulness of trades unions is curtailed because their undoubted right of "peaceful persuasion" had been cut down to the point of extinction, and particularly because funds contributed to provide against sickness and lack of employment were now held liable to meet claims based upon the repudiated acts of unauthorized officials. The bill therefore provided that no act of the trades unions should be held to be unlawful if such act is lawful when committed by an individual, set forth in express terms the right of peaceful picketing, which, the Attorney-General said, was an essential part of the right to strike, and defined the law of agency as applied to trades unions, making it impossible to claim redress from union funds for any act unless it was clear that the act was authorized by the governing body of the unions. In regard to the demand for the complete immunity of trades union funds from attack, the Attorney-General declared that he did not think it right to create a special privilege for the proletariat.

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Is Labor to be a Privileged Class?

Cries from the Laborite benches showed that precisely this special privilege was demanded. The Laborites announced their unyielding opposition to anything short of complete immunity for union funds. In this opposition the Laborites were supported by the Irish. Together they decided instantly to test the opinion of the House with a bill which they had prepared, unless the Government measure were extended as they desired. To the astonishment of many, the Government capitulated. On the following day the following indefensible amendment was added to the bill:

> No action shall be brought against a trades union . . . for the recovery of damages sustained by any person or persons by reason of the action of any member or members of such trades union or other association.

Under this bill, so amended, unions would not be held in damages for acts committed either by their unauthorized or by their authorized agents. The Attorney-General's fear that a special privilege for the proletariat might be created will probably be justified if the bill, now amended by his own Government, should pass. It would put trades unions in a position free from responsibility, one enjoyed by no other individual, corporation, or community in

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England. The new Government apparently does not know its own mind as regards labor. The Premier's vacillation is due, not to the fact that with the Liberals proper he could have been beaten by the Laborites and the Irish together, but by reason of the fact that, whereas the eighty Irishmen remain eighty in Parliament after Parliament, there is little limit to the possible increase of the fifty-four Laborite members. It is just possible that even so far as a present vote is concerned the Premier may have feared a victorious conjunction of hostile elements through the assistance to be given by Conservative-Unionists to the Laborites. However this may be, one principle is clear: that the right of organization and combination carries with it a corresponding responsibility. Neither capital nor labor should enjoy the privilege of combination and escape the responsibility.

❀

Disaster and Human Sympathy

The emergence of fourteen men from the mines at Courrières, in the Department of Pas-de-Calais, France, three weeks after a thousand and more miners had been buried within them by an explosion, and several days after all attempt at rescue had practically ceased, aroused last week the anger of the populace against the officials of the mines, and particularly against the engineers who conducted the work of salvage. The belief is widespread that a great number of the entombed miners have slowly starved to death because the officials neglected to put forth every possible effort to save life. In the French Chamber of Deputies charges of the most serious nature were made against the mining companies. It is difficult to determine whether these charges have any foundation in fact. The Minister of Public Works has promised a Government investigation. In contrast with the inhumanity implied by these charges, there was evoked by the disaster an impressive display of human sympathy and co-operation. At the very time when the relation between the Government of France and the Government of Germany was strained by the difficulties in the Moroccan question, Germans were hastening over the border to give help to their French fellow-men. The disaster which befell those French miners obliterated national differences.

❀

Vesuvius in Eruption

Scenes of terror and manifestations of titanic and elemental fury accompanied the violent eruptions of Vesuvius last week and on last Sunday. Fortunately, little loss of life is so far reported, but one or more towns have been partly destroyed, some villages have been abandoned, and hundreds of poor peasants and villagers have been driven helpless from their homes and their little belongings. It is impossible as yet to give the present eruption its relative place in importance with the twenty-five or thirty outbreaks large enough to be especially chronicled in history since the appalling disaster of 79 B.C. which overwhelmed Pompeii and Herculaneum. The London "Times" correspondent asserts that the lava flow has exceeded any for two centuries; on the other hand, Professor Blaserna, of Naples, says that he considers the eruption less alarming than those of 1872, 1892, and 1894, and holds that Naples has nothing to fear except the discomfort of the ashes. It is worth noting that Vesuvius, after some years of comparative inactivity, burst into violence in 1902, just after the Martinique disaster, and has been sporadically active ever since. The present outbreak has been marked by the creation of one or more new craters, by terrific explosions throwing up huge incandescent rocks three thousand feet in air, by incessant rumblings, and by trembling of the earth for a great distance; while a great river of lava, five hundred feet wide, destroyed the funicular railway and the hotel, drove Dr. Mattucci, the director of the observatory, from the place and probably destroyed the observatory, invaded and partly overwhelmed the town of Boscotrecase, injured some parts of the towns of Ottajano and Torre Annunziata, threatened Boscoreale and Pompeii, and drove away in very real danger the people of many hamlets on the side of the mountain or near its

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foot. An eye-witness gives the following description of the scene on Saturday:

> Along the road I met hundreds of families in flight, carrying their few miserable possessions. The spectacle of collapsed carts and fainting women was frequent. When one reached the lava streams, a stupefying spectacle presented itself. From a point on the mountain between the towns I saw four rivers of molten fire, one of which, two hundred feet wide and over forty feet deep, was moving slowly and majestically onward, devouring vineyards and olive groves. I witnessed the destruction of a farm-house which was enveloped on three sides by lava. Immediately overhead the great crater was belching incandescent rocks and scoriæ for an incredible distance. The whole summit was wreathed with flames, and a perpetual roar was heard. Ever and anon the cone of the volcano was encircled with vivid electric phenomena, amid which a downpour of liquid fire on all sides of the crater was revealed in magnificent awfulness. In the evening there was a frightful shock of earthquake, which was repeated at two o'clock on Sunday morning. Simultaneously the lava streams redoubled their onrush, and men, women, and children fled precipitately toward the sea. The lava had invaded the road behind them.

Ashes fell in quantities as far as Capri and Sorrento, and in Naples there was a general exodus from the shore to the heights, and very decided uneasiness despite the distance and the assurances of the scientists. The King and Queen have visited the disturbed district, and by their presence and sympathy have encouraged the sufferers.

❀

Government Ownership of Railways in Japan

After the Russian war a congress of representatives from Japanese chambers of commerce passed resolutions concerning hoped-for progress in finance, foreign trade, home manufactures, and transportation. In the last-named domain one of the resolutions declared for a more specific "control of all the railways in the Empire as to their business methods." The Imperial Government itself has also its own matured plans for promotion of commerce and industry, and among them exactly this proposition for railway control. It would realize it by taking over the railways not owned by it—about two-thirds of the total mileage. The first Japanese railway, built over thirty years ago, was constructed by the Government, not so much because of any prepossession favorable to Government ownership as because private capital was lacking. The lack continued for several years, but when railway-building by private companies began, it progressed twice as fast as did Government building. The estimated cost of nationalizing the privately owned lines is put at about two hundred and fifty million dollars, and would pay a handsome profit to the present owners. According to the Government's plan, the State is to acquire the privately owned railways by compulsory purchase if necessary, on the principle of eminent domain. As to payment, the Government's principle is, apparently, to pay to the present companies their prospective profits for twenty years, this being ascertained by multiplying by twenty the average yearly profits of the three years preceding the Russian war. No cash is involved. Stockholders are to be paid in bonds bearing five per cent. interest and redeemable within forty-five years. The net revenues of the railways are to be devoted to paying interest on and redeeming the bonds. With characteristic Japanese caution, the transaction is to be effected, not all at once, but gradually, so that there shall be no market disturbance. This plan, when presented in a bill before the Japanese Parliament, passed the House of Representatives without amendment by a vote of 243 to 109. The purchase should amply repay the State, both from the evident military and strategic value of the railways and also from the "control of their business methods," in view of the increasing commercial importance of the railways. As to the latter factor, it is estimated that after the extinction of the bonds the yearly net profit from the railways to the State will equal their gross receipts at the present time.

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Chicago's Municipal Ownership Battle

The people of Chicago, on April 3, by a narrow majority, approved of Mayor Dunne's proposition to issue Mueller Law certificates for the purpose of acquiring street railways, but failed to carry by a three-fifths vote the proposition to operate street railways. The vote

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on the ordinance authorizing the issuance of certificates was 110,008 for to 106,669 against. The vote on the question of municipal operation was 120,911 for to 110,260 against. The latter proposition fell more than 17,000 votes short of the three-fifths requisite for adoption. The city, therefore, may proceed to acquire street railways as soon as the validity of the ordinance shall be established by the courts and the certificates can be sold, but it cannot operate. It is cause for surprise that the proposition to operate should have received a larger vote than was cast in favor of the ordinance looking to mere acquisition and ownership. The explanation is to be found in the detailed criticisms of the particular ordinance under consideration. The victory of Mayor Dunne was only partial where he and his friends had confidently expected it to be decisive and complete. Two years ago the Mueller Municipal Ownership Law was adopted by the vote of 153,223 to 30,279. At the same time, on a public policy proposition, the people expressed themselves in favor of municipal ownership by the vote of 121,957 to 50,807. A year ago, when Mr. Dunne was elected Mayor on the issue of immediate municipal ownership by a plurality in excess of 25,000, the people, by a vote of 152,135 to 59,013, opposed the granting of any street railway franchises whatever. In view of these figures, the closeness of the vote on April 3 last is significant. Of course the concrete proposition is bound to provoke more opposition than the general questions, such as the people have been voting on heretofore. But there is more to the dwindling majority for municipal ownership than this. Mayor Dunne's appointments and conduct of affairs generally have not been such as to inspire confidence in his administrative capacity. Mr. William Kent, who voted for the propositions, and who has long been identified with the progressive movement in Chicago, had this to say the day after election: "The votes do not show that Chicago is reactionary or willing to go back to abused and abusive private franchises; neither do they show that Chicago is tired and unwilling to continue the long fight for justice and public rights. If my talks with many honest men who voted differently from my vote prove anything, they prove that Chicago wants evidence of executive capacity before undertaking tasks of such vital moment. Chicago pauses and hesitates and asks for a sign of official appointments that mean capacity to manage immense interests. Chicago asks of Mayor Dunne more proofs of executive efficiency than have yet been given, and if these proofs are given Chicago will take new courage to push on into new fields of democracy." A considerable negative vote was inspired by the desire of opponents to injure Mayor Dunne politically. Former Mayor Harrison, the day before election, came out in an interview favoring the general policy of municipal ownership, but opposing Mayor Dunne's particular proposition, in which he was seconded by officials of the Democratic party. Wards in which these leaders were active gave adverse votes. Some Republican organization leaders also worked against the adoption of the propositions. Under the circumstances it is perhaps surprising that the propositions received so large a vote as was cast for them. Undoubtedly the outcome will have a sobering effect upon Mayor Dunne, and may lead to the calling in of wiser counselors than those now surrounding him. Shortly before election Mayor Dunne announced an immediate plan of procedure that involves utilizing some one of the existing companies as a construction company to rehabilitate the properties and operate them on a revocable license until the city shall be able to take them over at an agreed valuation.

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Direct Vote for a Senator

The Senatorial primaries held on March 28 in Arkansas afford a striking illustration of the possibility of modifying the Federal Constitution without the resort to the formality of an amendment. In other years the Arkansas voters have expressed their Senatorial preferences at the polls, but the members of the General Assembly have been held to be bound only by the vote of their home counties. A candidate might receive a majority of

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the popular vote and still be defeated. At the last Democratic State Convention it was decided that the nomination for the Senatorship this year should be made at the general primary election, and that the candidate receiving the highest number of votes should be declared the party nominee. The two candidates, Senator Berry and Governor Davis, were asked to give the State Committee a written pledge to abide by the result of the primaries. In addition, the Committee secured pledges from most of the legislative candidates to cast their ballots in the Legislature in accordance with the expression of the party opinion. Therefore the indorsement of Governor Davis at the recent primaries practically insures his return to the United States Senate. A similar plan has been adopted by several other States. The trend of popular sentiment seems to be toward forcing Legislatures merely to ratify the decision of the people in the election of Senators, precisely as it has forced the electoral college to become merely a ratifying body. Apparently the Constitution is much more likely to be modified by such local arrangements than it is to be formally amended against the will of a hostile Senate.

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High License in Ohio

The Ohio Legislature raised the saloon tax of the State to $1,000 during the session just closed, after one of the bitterest temperance fights on record, being the culmination of a series of new liquor laws enacted throughout its deliberations. Ohio has been near the bottom in the matter of taxing saloons, with a minimum tax of only $350. It is estimated that the increase will add over a million dollars to the revenues of the State, and at the same time reduce the number of saloons by five thousand. Most potent in securing the passage of this law was the terrible mob spirit shown during the late Springfield riots, which necessitated the calling out of the State militia at a cost of $25,000 to the State. For the second time in the past two years Springfield had been the scene of riotous disorder incident to the shooting of a white man by the negro element in Springfield's toughest quarters. Houses were burned in return, homes destroyed, and some of the negroes, filled with fear and anxiety, were driven from the city. The citizens of Springfield attribute to the presence of low dives and cheap saloons in the negro quarters and in certain white sections their disgrace, and petitioned the Legislature to enact the $1,000 license bill as a means of prevention of another similar outrage. Ten years ago, in spite of such appeals, this anti-saloon legislation in Ohio would have been well-nigh impossible, with the saloon influence at high tide in political affairs. Since then anti-saloon measures have been enacted with each succeeding session by increasing majorities, until the liquor power has largely vanished from the reckoning of the lawmakers of Ohio. This is particularly evident at the session just closed in the enactment of four bills, including the raising of the saloon tax. The search and seizure law, which gives the right to officers to enter any place where there is any suspicion that liquor is being sold contrary to law, was passed for the benefit of those communities that had voted "dry" under local option laws, but were being infested with "speak-easies" and "blind tigers." The "Jones remonstrance" law for residence districts in towns and cities, and the "Roberts dance hall" law, prohibiting the sale of liquors in the same place where a public dance is held, complete the list of the new anti-saloon measures. The wisdom of the remonstrance law, as well as of other provisions of the local option system as it exists in Ohio, has been questioned by some thoughtful and public-spirited people; but whatever the specific defects of these laws may be, their general effect has been wholesome.

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Kansas Oil Rate Complaints

The complaint of the Kansas independent refineries and oil-producers regarding railway rates was considered important enough to warrant a hearing by the Inter-State Commerce Commission. This was lately completed at Kansas City. The independents introduced much testimony to the effect that while rates inside the State of Kansas are, under the maximum freight

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law, low enough to give liberal profits, the refineries cannot compete for business outside the State because of the high rates in effect beyond the State line. As an example it was shown that from Neodesha to Kansas City, Kansas, the rate is nine cents; to Kansas City, Missouri, half a mile farther, seventeen cents. It is claimed by the independents that rates have been raised on out of State shipments since the Kansas law took effect, making the cost of delivering oil so great that the independents cannot compete with the Standard, which makes part of its shipment through its own pipe lines, thus saving on freight. The railways admitted the high rates—with explanations. They claim that money is lost on the Kansas rates and that it would be injustice to extend those rates outside the State. The Commission asked for figures to sustain the roads' claims, and has taken the matter under advisement. The hearing emphasizes the difficulty lying in the way of independent oil refining and production if there is obstruction from transportation companies. The Standard Oil Company is said to have over $10,000,000 worth of crude oil stored in the Kansas-Indian Territory field, all purchased at fifty cents a barrel. It is building and filling a 35,000-barrel tank each day. The independents are consuming about 3,500 barrels a day, mostly from their own oil wells. Of the 55,000 barrels produced daily in the Southwestern oil field only 12,000 barrels are credited to Kansas, the remainder being in the Indian Territory and Oklahoma, where the Standard is in full control. The Kansas investors in oil stocks have received no dividends for a year, and there is no immediate prospect of one. The contest, far from being finished, is only begun, and more drastic legislation may be expected when the next session of the Kansas Legislature meets. It is a safe prediction that the Kansas independents will not surrender—though they may fight a long time before they secure sufficient advantage to resume profits on their investments in the oil field. It is probable, too, that some exaggeration appears in the *ex parte* statements of both sides, and that professional agitators and politicians have taken advantage of the situation to make capital for themselves. But back of it all is a very real and earnest struggle for the maintenance of an important wealth-producing industry, and the success of the independents in conducting a profitable business, despite the opposition of the Standard, means a great deal to the people of the Western oil field. The decision of the Commission will do much to determine the future of the contest.

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Kansas City's New Mayor

At its recent municipal election (April 3), Kansas City, Missouri, was so fortunate as to secure for itself the services as Mayor of a man not only of the highest personal character, but also with expert knowledge of municipal affairs. Henry M. Beardsley, the successful candidate on the Republican ticket, is a lawyer who found time in the campaign to direct a canvass which raised nearly $300,000 for a building for the Kansas City Young Men's Christian Association, of which he is President. For six years Mr. Beardsley has been a member of the upper branch of the Common Council, and for two years he has been President of the Board of Public Works. In this latter capacity he has directed the rehabilitation of the water plant, and has supervised other important public works in which many million dollars have been expended. He has been a close student of recent literature on municipal affairs, and is generally regarded in Kansas City as the best-informed man on municipal subjects in the town. He felt that he could not afford to give up his professional work to become a candidate for Mayor, but finally yielded to the pressure of public opinion and to his sense of obligation to use his knowledge for the benefit of the community. Under instructions from Governor Folk, who controls the Kansas City Elections Board and the Police Commissioners, the town secured the fairest election in its recent history. The Governor himself visited the city on election day to see that his instructions were rigidly observed, and police interference at the polls and fraudulent voting, common in other elections, were

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eliminated. The chief fight against Mr. Beardsley, aside from partisan opposition, came from the element that favors a lax enforcement of law. His vote was the highest ever polled by a candidate for Mayor in Kansas City. There was much independent voting. The Republican candidate for Auditor, and two Republican candidates for Aldermen, opposed by the Civic League, were defeated. The election was of unusual importance because the questions of a franchise for a company to supply natural gas and of a ten-year extension of the street railway franchises are to come before the new city administration for settlement.

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Seattle and Municipal Ownership

Seattle has lately elected William Hickman Moore as Mayor on an independent municipal ownership ticket, defeating the regular Republican candidate by a plurality of but fifteen votes. The contest leading up to this result was marked by features significant of the rapid development of the sentiment in favor of municipal ownership. Seattle is normally a Republican city, the metropolis of a State which is overwhelmingly Republican in National affairs, which two years ago gave Roosevelt a majority over Parker of approximately three to one. Its city government has been continuously Republican in all its branches since 1898. A correspondent of The Outlook in Seattle describes the political situation and the recent campaign as follows:

Locally the Republican machine has come to represent chiefly the steam railroads, the street railway company which owns and operates nearly all the street railways of the city, and the liquor and kindred interests. The railroads are interested in having a "friendly" government on account of the fact that rapidly expanding business and facilities render it necessary for them to ask frequent franchises and other rights of the city, and also through the desire to keep down local taxation. The street railway company has sought to dominate politics as a means of preventing too strict a regulation of its business under its franchises, and as a means of securing additional franchises from time to time on favorable terms. The municipal ownership campaign was organized less than four months before the date for the election. The most active part in it was taken by certain leaders of organized labor, with a large body of unionized workmen at their back. Consolidated with this faction was a Municipal Ownership League composed chiefly of business and professional men. Early in January these two organizations joined forces in calling a mass convention for the nomination of an independent ticket to run on a municipal ownership platform. While that convention was open to all advocates of municipal ownership desiring to participate in it, it was actually attended by less than five hundred delegates. There was a lively contest in the nomination of a mayor, but all other nominations were made by acclamation, and there was so little of a scramble for places on the ticket that difficulty was experienced in completing it. The platform adopted was a declaration for general municipal ownership, and included a declaration denouncing the practice of accepting political contributions from corporate interests. The Republican platform was to a large extent modeled after that adopted by the municipal ownership advocates, though it contained no declaration in favor of the municipal ownership of street-car lines, which plank in the independent platform became thereby the chief bone of contention between the parties. Both of the leading daily newspapers of the city refused to give active support to either party. A minor daily paper was subsidized by the Republican committee and circulated free during the campaign to every voter. Another minor daily paper remained independent and impartial, endeavoring to give the news of the campaign without color or prejudice. Unable to command the kind of newspaper support essential to their campaign, the Republican committee made liberal use of the billboards of the city, placarding them with declarations from the party platform, assertions regarding the abilities and capabilities of the Republican candidates, and veiled attacks on the integrity of the candidates of the opposition. These latter aroused so much antagonism that the members of the committee were forced later in the campaign to disclaim their authorship and shift that responsibility to the shoulders of a press agent. Seattle has already entered upon two important experiments in municipal ownership, one a gravity water system, and the other a water-power electric-lighting plant, both of which have proven successful and highly profitable. These, together with the abuses and offenses of the privately owned street railway service, formed the chief line of attack. The Republicans attempted to shift the fight to the moral issue of an "open" or a "closed" town, but the independents met them on that ground with declarations even stronger than the Republicans cared to make lest they alienate some of their support of the wide-open element. Under the laws of Washington any city of the first class may, by popular vote, issue bonds for the construction or purchase of a street railway system or other public utility, the bonds so issued to be a lien only upon the

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property so constructed or purchased and upon its earnings. In the recent campaign both parties pledged their councilmanic candidates to submit such a proposal to a vote at the earliest practicable time, and it is now anticipated that it will be submitted within a few months after the new Council comes in, in April. The people of Seattle won another victory in the recent election in the adoption by a vote of approximately eight to one of a charter amendment modeled after the Los Angeles charter provision, and reserving to the voters the power to recall from office a public official who does not give satisfaction to his constituents.

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The Tuskegee Anniversary

The twenty-fifth anniversary of the founding of the Tuskegee Normal and Industrial Institute was celebrated by "a week of days," beginning on Sunday, the first of April, with special services in the great chapel, which seats easily the fourteen hundred students, the teachers and their families, and others who may choose to attend. It was a sea of people all the week. The main part of the programme was carried out on Wednesday and Thursday, on the arrival of the special train from New York bringing about a hundred men and women who are deeply interested in the wonderful work that has been growing with such unexampled strength and activity for a quarter of a century. The speakers represented both sections, both races, both sexes, and several denominations. To the Northern visitors present the most interesting features were the cordial indorsement of Tuskegee Institute and its Principal by such representative Southern men as Bishop Galloway, of Mississippi, and Dr. J. W. Abercrombie, President of the University of Alabama, and the addresses by negro speakers, both men and women, graduates of Tuskegee, giving account of their work for their race; one of the most interesting of these was the report by J. W. Robinson on the work of Tuskegee graduates in western Africa, carried on under the authority and at the expense of the German Government, for the promotion of the cotton industry there by the native population. Among the addresses from the North perhaps the most notable was that of the Hon. W. H. Taft on the significance and application of the three constitutional amendments relative to the negro and his history. His speech was taken to represent the views of the Administration. In it he defended the right, and, we think, impliedly the wisdom, of attaching qualifications to the suffrage, provided they are not qualifications of race, color, or previous condition of servitude. Judging from the relative volume of applause which greeted his address and the contrary opinion of William Lloyd Garrison in favor of unqualified suffrage, the former opinion had the support of a majority of the negro audience. President Northrop's wholly extemporaneous address was a fine specimen of *multum in parvo*, and spontaneous and prolonged applause greeted the emphasis he laid on the idea that the material gains of the colored people are not the chief gains, but their increased ability to be of service to humanity in the highest and noblest way. This was in line with what was said by President Eliot, who, quoting Dr. Washington, added, "I could not find it possible to state in more precise terms the present needs of Harvard University than Dr. Washington has stated the needs of Tuskegee. They are the same for the two institutions: a considerable sum of money to be used at the discretion of the trustees to fill gaps and make improvements, to enlarge and co-ordinate the different branches of the institution. The real education which Harvard University has been trying to give for two hundred and seventy years is just the same thing that Tuskegee has been trying to give for twenty-five years: to teach youth the love of freedom, the love of truth, and the love of service. The two institutions have different histories, but their ends are the same." The music was good, the singing of the hymns by the great congregation of rich negro voices was inspiring, and the weather was simply perfect, so that in all these respects nothing more could be desired. Exhibits of all kinds, agricultural, historic, domestic, and academic, were disposed in different buildings and were crowded with visitors, while during certain hours of each day the academic and theory classes were in session and open to the

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public. A pleasant incident in the celebration was the gift of a silver loving-cup to Booker Washington from the people of Mobile. His response was characteristically appreciative, as were his words with reference to his Tuskegee neighbors: "From the citizens of both races in my county I have been the recipient of marks of friendship. During all these years I have never received one personal indignity in word or act. Nor have I ever asked anything of black or white citizens which it was in their power to grant that I have not received." At the close of the week, after seeing and hearing everything that demonstrated the value of what Tuskegee is doing, there were many to echo the opinion of President Eliot that there should be at least one such institution as Tuskegee in each of the Southern States, and "in my judgment," said he, "the National Government, through whose action slavery was abolished, should take a hand in the establishment of these new Tuskegees. . . . Wherever throughout the country there are communities of colored people so populous that separate schools must be maintained for them, the National Government should give aid to the States that they may have competent normal schools."

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Racial Self-Esteem

At the Convention of the Student Volunteer Movement recently held at Nashville, Tennessee, the colored delegates and the white delegates were seated separately. The arrangement occasioned no small amount of criticism. Some of the colored delegates, accepting this arrangement as an insult to their race, declined to attend the Convention. A number of white delegates have interpreted it in the same way. One negro minister has written a letter calling the action of the officers of the Convention unchristian. The incident has now been made notable by an article published in the "Congregationalist" by a negro minister, to whose words we have in another instance had occasion to refer, the Rev. T. Nelson Baker, of Pittsfield, Massachusetts. He points out very clearly that to regard the separation of the races as an insult to the negro is equivalent to an assertion that the negro is an inferior. From his article we quote the following sentences:

> There is but one thing that will ever save the negroes of the South from the pity of all thoughtful people—and pity borders on contempt—and that is the growth of a feeling in the heart of the Southern negro that makes him as proud of being by himself as the Southern white man is of being by himself.... It is hard to respect a person that is always whining and pouting because you do not want to sit by him. . . . When the negro really feels as proud of being black as the white man does of being white, he will no longer feel humiliated by being seated by himself. . . . Booker T. Washington is just as great a man sitting apart with his mother's people as he is when he sits with his father's people.
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> There is growing up among the negroes of this land a class of persons who spend their time and strength in talking and writing about their "manhood." This talk has the tendency to give one the same feeling one has in the presence of the woman who is always talking about how sacred she holds her virtue. Superiority, manhood, and virtue never speak of themselves.

Mr. Baker has no hesitation in declaring that the wrongs done the negro should be fought, but he makes it plain that he does not agree with those who put their faith in methods of fighting wrong which involve a disregard of the separation of the races:

> Some would destroy the "Jim Crow car," so that white and colored can travel together; others would destroy the "Jim Crow negro," so that the so-called "Jim Crow car" would be the best car in which to travel. This is the longest way round, but it is the surest way home.
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> . . . . . .
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> This constant protest against everything like race separation has a deeper meaning than at first sight appears. There is a class of negro leaders who in their blindness object to everything negro. They object to negro churches, and call them a great wrong against the negro; they object to negro schools, and feel that a great wrong has been done the negro child who has not been allowed to attend school with white children—and in their heart of hearts they object to the negro child.
>
> The name negro smacks of reproach—so did the name Christian once, but to-day it is *the name* which is above every name. Names are what the owners of the names make them.

We commend these statements by a negro minister to those who, by protesting

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against the separation of the races, are really urging the negroes to regard separation as a badge of inferiority.

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Zion in a Ferment

The troubles which have been smoldering in John Alexander Dowie's community for many months past last week broke out into flames. The leader of the strange religious cult which is known as the Christian Catholic Church of Zion has been an autocrat from the beginning. He has displayed great skill in selecting from various sources the most effective devices for impressing with a sense of his power the sort of people whom he has succeeded in gathering together. Faith healing combined with time-clock devices for recording prayers, elaborate ritual skillfully combined with the informality of revival services, great industrial schemes combined with an arrangement by which the various undertakings are vested in him personally, observances of fasts and certain forms of abstinence combined with appeals to some of the crudest passions and desires for self-indulgence, a complicated organism combined with a retention of supreme power for himself, constitute some of the methods by which he has built up a city in Illinois and has created for himself a position which combines the function of an army general, an ecclesiastical patriarch, a religious prophet, a miracle-worker, a fortune-teller, and a corporation magnate. Financial adverses seem now to be the cause of this autocrat's present difficulties. Added to these are his physical disability, which has shaken the faith of some of his followers in the superabundance of his power to deal with the ills of the human flesh, and the suspicions of his subordinates in office that he is inclined toward polygamy. From the contradictory reports in the daily papers this much at least appears: that he is separated from his wife and son, and that divorce proceedings have been or are about to be commenced; that the community sympathizes with the wife; that the lieutenant to whom in his temporary absence he gave a power of attorney involving complete control of the property of the community has used this power to deed the property to a different representative of Zion; and this action has been accompanied by a communication from the new leader informing him that he has been suspended from office. What he may accomplish by his personal presence when he reaches Zion it is impossible to say. At other critical stages in his career he has succeeded in rescuing himself from very grave difficulties; but now, with his most trusted lieutenants and even his wife and his son attacking him with bitterness and determination, he is in a position the only outcome of which appears to mean either his own retirement or the disintegration of the community he has constructed. The present condition of Dowieism illustrates the fact that superstition has within itself elements which bring it to destruction.

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The Case of Dr. Crapsey

Our readers will recall a notable letter from the Rev. A. S. Crapsey, published in The Outlook for September 2, 1905, and the correspondence to which it led. Charges of heresy were subsequently preferred against Mr. Crapsey, who is the rector of St. Andrew's Episcopal Church in Rochester, New York. These charges are based upon a volume written by him entitled "Religion and Politics," and on a sermon preached by him last December. His accusers aver that Dr. Crapsey denies the virgin birth of Jesus, his resurrection, his miracles, and generally his divine origin and character; in a word, the supernatural in Christianity. The charges were first brought before a Committee of Investigation which decided that the evidence did not justify a presentment. The "Churchman," which is unquestionably both the ablest and the most broadly representative organ of the Episcopal Church, affirms that "to the overwhelming mass of churchmen and non-churchmen this judgment will doubtless stand as representing common justice, no matter what the decision of the present court may be." Dr. Crapsey has, however, been presented for trial by the Standing Committee of the Diocese to which his parish belongs, and the case

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is set down by the Bishop of Western New York, Dr. William David Walker, for trial on the 17th of this month.

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What is Fundamental Christianity?

Whether the Committee of Investigation and the "overwhelming mass of churchmen and non-churchmen" or the Standing Committee are correct in their interpretation of Dr. Crapsey we shall not here consider. To do this would require a careful and judicial review of his book. But, assuming for the moment that the Standing Committee are correct in their interpretation, two questions remain: Are the views attributed to Dr. Crapsey sound or unsound? If unsound, does the error disqualify him for the ministry? There are three views of Christianity entertained to-day: the first, that man is left to grope his way as best he can to the truth, and that Christianity is the best solution of the enigma of life which he has yet reached; the second, that God has appeared to a special chosen people and given to them the solution, and that Christianity is that specially revealed solution; the third, that God is and always has been man's Companion, that revelation is as universal as aspiration, that all religions are partial revealings of God to man and in man, and that Christianity is the supreme chapter in this history of perpetual revelation. The first view eliminates the supernatural, the second regards it as an episode, the third believes in it as universal. The Standing Committee attribute the first view to Dr. Crapsey; they themselves hold the second view; The Outlook, in common with an increasing number of Christians, holds the third. We are inclined to the opinion that this is also Dr. Crapsey's view, though by him not always clearly differentiated from the first. But were it otherwise the question would still remain, Should he be excluded from the ministry for his error? We think not. The Church of Christ is not a school of philosophy, it is a reservoir of life. It should be large enough to welcome to its membership all who profess and call themselves Christians, and to its ministry all who, in the spirit of Christ, are endeavoring to promote peace and good will among men. Christ has given his ministers both their mission and their equipment: "As my Father hath sent me, even so send I you. Receive ye the Holy Spirit. Whose soever sins ye remit, they are remitted unto them; whose soever sins ye retain, they are retained." Whosoever accepts this Christly mission, manifests this Christly spirit, and gives himself to this Christly task of delivering men from the pains and the bondage of sin, belongs in the Christian ministry, whatever philosophy he may hold respecting the true solution of the enigma of life.

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Eastman Johnson

Eastman Johnson, who died at his home in New York City last week, was in his eighty-second year and was one of the patriarchs of American painting. He was born in Maine, taught himself to paint portraits, and in Washington, while still a very young man, painted portraits of John Quincy Adams, Mrs. Madison, Emerson, Webster, Longfellow, Hawthorne, and many other prominent Americans. In 1849 he became the pupil of Leutze in Düsseldorf, and subsequently studied in Italy and Holland, spending four years in the latter country. On his return to Washington he opened a studio in Boston; his interest in Indians and his desire to study them for painting purposes led him to the shores of Lake Superior; in 1857 he became one of the group of artists and writing men who did their work in the old University building on Washington Square, New York. He became known early both as a portrait painter and as a painter of characteristic types—what the French call a "genre" painter. "The Old Kentucky Home" captivated the public imagination in 1858; other pictures which won their way to great popularity were "The Barefoot Boy," "Fiddling His Way," "The Old Stage-Coach," "A Sunday Morning," and "The Pension Agent." Among prominent men who sat for him in later years were Presidents Arthur, Cleveland, and Harrison, Presidents McCosh, Porter, and White, Bishop Potter, and a long line of

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women of social prominence. Eastman Johnson was not in any sense of the word a great painter, but he was a very painstaking and faithful interpreter of life and character, both in his portrait and genre work. His technique was good without being brilliant, and he had an opportunity of recording the history of his time in a series of portraits which are likely to give his work hereafter something of the historical interest of that of Copley and Stuart. Like them, he came at a fortunate period, and he has caught and transmitted to posterity the features and in a certain sense the standards and ideals of a generation educated in common traditions. No more sincere, straightforward artist has lived in America, nor one more devoted to his craft; and the great respect and honor in which he was held were recognition alike of his character and his talent. He was one of the very few survivors of the older generation of artists whose work was stamped by great simplicity, directness, and thoroughness of technique rather than the refinement and subtlety of the later methods, and lacking the atmosphere and imagination of the best work of the more recent men.

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An Orchestra in the Open Air

Mr. J. Fred Wolle, who created the Bach Festivals at Bethlehem, Pennsylvania, and whose extraordinary ability to impart to others his own musical sensitiveness and intelligence gave to those festivals great distinction, has been performing this year a similar, yet different, service on the Pacific coast. He has established a series of orchestral concerts in the open air. These have been held in the Greek Theater, belonging to the University of California, at Berkeley. There, under the Californian sky, with the breeze blowing freely upon the audience and sounding in the branches of the trees, while the songs of the birds could be heard in the intermissions, modern orchestral music has been given under conditions resembling those under which the ancient Greek dramas were presented. At the second of these concerts, in March, there were present some seven thousand persons. Although the orchestra which has been formed is not a large one—about sixty performers—it has received high praise, and has amply justified its existence. Mr. Wolle directs the performers in the open air in California, as he did in the Moravian Church at Bethlehem, without a baton. The whole of his lithe, sensitive, nervous figure he utilizes in playing upon the body of musicians before him. In Bethlehem he devoted himself to interpreting Bach. We question whether there is any other musical leader in this country who combines, as does Mr. Wolle, a minute technical knowledge of the intricate works of Bach with a profound appreciation of their emotional—and, if we may be permitted the term, romantic—character. This union of musicianly knowledge with artistic sensibility is now exhibited in Mr. Wolle's interpretation of other masters. His power to arouse musical enthusiasm has again been demonstrated by the response which the Berkeley concerts have evoked. The undertaking has no commercial object. Its high and disinterested character is secured by the fact that it is under the auspices of the University of California. The University is fortunate in having Mr. Wolle in its chair of Music. President Wheeler announced at the close of the first concert that "a permanent orchestra is assured to the University."

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The Anti-Smoke Campaign

It is encouraging to note the increasing interest in the work of the Anti-Smoke League and the increasing activity of the authorities in suppressing the smoke nuisance. The city of New York is almost free from black smoke, but all sorts of craft on both rivers still pour forth clouds that darken the sky and contribute murkiness to the landscape, while along the Long Island and New Jersey shores great clouds of smoke rise day by day. It is a matter of prime importance, however, that so far the Borough of New York has been successful in its fight, and that it still rejoices in skies which, for the greater part of the year, are as blue as those of Italy. The Department of Health has done good work in this direction; it is clothed

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with ample powers, and what it needs is the support of a vigorous and persistent public opinion. The fight for pure air and clear skies is not waged against any kind of fuel; it is a fight to secure certain results essential to health and to beauty. Any kind of fuel may be used; all that the law requires is that it shall be used in such a way as to leave air and sky uncontaminated and unobscured. Beauty is a prime element in the attractiveness of great cities, an asset of the utmost value; but it is not for beauty alone that the Anti-Smoke League is contending; it is for utility as well. A smoke-laden air involves an enormous loss to manufacturers and dealers in fine goods of every sort; it greatly adds to the expense of cleanliness for people of all degrees of wealth or poverty, and it is undoubtedly an element of irritation if not of disease. New York would be very short-sighted if it were to permit, by its carelessness and indifference, a nuisance to grow up against which Western cities are organizing and conducting extensive and expensive campaigns. Every citizen ought to be awake to the immense value of the air and sky of the metropolis; they are a part of the common possession of men and women of every class, and the whole city ought to be organized for their protection.

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Inter-State Quarantine

As an outcome of the yellow fever epidemic in New Orleans, and the conference of representatives of Southern States to promote more effective quarantine measures, a bill which puts under the control of the Secretary of the Treasury all quarantine stations, grounds, and anchorages, empowers him, under certain conditions, to establish quarantine stations, and provides penalties for any interference or obstruction with inter-State transportation of passengers, freight, and baggage properly passed upon by the Public Health and Marine Hospital Service, has been passed by the House of Representatives by an overwhelming vote. In spite of the opposition of certain Representatives from Southern States on the ground that Federal control of quarantine is an interference with the rights of the States, the movement for National supervision has proved so far to be irresistible. The unseemliness of the squabbles between State governments on the subject of quarantine during the yellow fever epidemic of last summer, and the injury done by the attempt of local or State bodies to deal with a disease which had no regard for State or local boundaries, have supplied so complete an answer to all objections that even so vigorous a defender of the rights of the States as Mr. Williams, of Mississippi, has characterized this bill as a public necessity. It is to be hoped that the bill will meet in the Senate as prompt affirmative action as it found in the House.

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Niagara and the Nation

The people of America have been swiftly coming, of late, to understand that they are the real owners of Niagara Falls, and that it is their duty, as well as their high privilege, to see that this scenic wonder is preserved to posterity undiminished in glory. The fact that it is possible to transmute its beauty into certain hundreds of thousands of horsepower for the enrichment of a few is widely accounted as of small consequence compared with the Falls themselves, which are now gravely jeopardized, and will in all probability be destroyed unless the people promptly claim their own. If New York City, with three million people, can afford the luxury of Central Park, which is estimated to represent a value of two hundred and twenty-five million dollars, the people of the United States and Canada cannot afford to count too closely the money cost of stopping now the work of commercializing Niagara, which has made such alarming progress.

The Outlook presented briefly last week the conclusions of the American section of the International Waterways Commission, and the recommendation to Congress that these conclusions be enacted into law pending an international agreement for making the arrangement permanent. Careful study of this report has led to a widespread convic-

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tion that these recommendations fall far short of the necessities of the situation, and that to concede all that the Commission proposes will constitute a serious menace to the beauty of the Falls. Acting on this conviction, representatives of the American Civic Association and the Merchants' Association of New York presented to the President of the United States and to the Committee on Rivers and Harbors of the House of Representatives, a few days since, considerations which led to the recommendation of immediate action arresting at substantially the present point all development involving additional diversion of Niagara water.

The facts which it is important for the people of this country to bear in mind in considering this matter may be restated as follows:

The total quantity of water to be taken from the river by private works now authorized is 60,900 cubic feet per second, to which must be added diversions of 12,200 feet for the Chicago Drainage Canal, the Erie Canal, and the Welland Canal, amounting to a grand total of 73,100 feet. This amount is distributed as follows:

	Cubic feet.
Niagara Falls Hydraulic Power and Manufacturing Company	9,500
Niagara Falls Power Company	17,200
Canadian Niagara Power Company	9,500
Ontario Power Company, not including Welland River Development	12,000
Electrical Development Company	11,200
Niagara Falls Park Railway Company	1,500
Chicago Drainage Canal	10,000
Welland Canal or its tenants	1,800
Erie Canal or its tenants	400
Grand total	73,100

This grand total is thirty-three per cent. of the maximum and forty per cent. of the minimum amount of water passing over Niagara Falls.

The quantity of water thus to be diverted is more than double the quantity which now passes over the American Fall, and is equivalent to the entire discharge of Lake Superior through the Sault Ste. Marie. The Commission says: "That this will in general have an injurious effect upon the Falls seems self-evident."

The amount of water at the present time actually diverted from the Falls is but 17,800 cubic feet a second, which diversion "has had," in the language of the Commission, "an appreciable effect upon the Falls."

The recommendation of the Commission, transmitted to Congress, is that the Secretary of War be authorized to grant permits for the diversion of 28,500 feet a second and no more, as follows:

	Cubic feet.
Niagara Falls Hydraulic Power and Manufacturing Company	9,500
Niagara Falls Power Company	8,600
Erie Canal or its tenants (in addition to lock service)	400
Chicago Drainage Canal	10,000

This provision is predicated upon Canadian action restricting the diversion of water to a total of 36,000 feet, as follows:

	Cubic feet.
Canadian Niagara Power Company	9,500
Ontario Power Company	12,000
Electrical Development Company	11,200
Niagara Falls Park Railway Company	1,500
Welland Canal or its tenants (in addition to lock service)	1,800

That is to say, the Commission recommends that legislative action be taken, concurrently with Canadian action, for diverting from Niagara Falls sixty-four thousand five hundred cubic feet of water per second, or nearly *four times as much* as is now diverted, notwithstanding the fact that the present diversion "has had an appreciable effect upon the Falls."

It seems perfectly clear to The Outlook that the recommendation of the Commission ought *not* to be adopted, but that the Secretary of War should be directed by the President to interrupt at substantially the present point all developments involving additional diversion; that Congress should enact at once a law to the same effect; and that the Secretary of State should be advised to bring to the attention of the Government of Great Britain this action, with a request for similar action on its part pending a final international adjustment of the whole question.

There is good authority for saying that this in general expresses the present views of the President and of those in Congress who will be most influential in dealing with the question.

What is important just now is that both the President and Congress should

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be assured that the people of the whole country are behind them in this effort to save Niagara Falls for all the people.

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The Searchlight: Use and Abuse

The past year will probably be known in the future as the year of investigations. The searchlight of inquiry has been turned in various directions, and the revelations of financial character, management, and condition which have come to light have held public attention almost to the exclusion of other matters of interest. A considerable part of the public have reached a state of mind which is not satisfied unless the searchlight, like that which flashes from some of the river steamboats, touching now a house, now a boat, now a group of people, now a bit of wood on one side or the other of the river, is continually bringing new objects within view and lifting the veil of privacy from men and enterprises in all parts of the country. There is danger that the searchlight may be overworked, as the phrase runs; that the use of investigation may be diverted from its proper channels; that what ought to be an instrument for moral reform and ethical reorganization may be discredited by the improper purposes to which it is put and the over-emphasis laid upon its use. The searchlight to discover the position of a ship and the possible dangers that surround it is of immense value; the searchlight used to amuse a crowd of passengers on the deck of a steamer on a pleasant summer evening may be diverting, but it can hardly be regarded as aid to safety in making the voyage.

The use of investigation to uncover conditions in order that evil things may be remedied, wrong things set right, inefficient methods discarded, evil-doers punished, has been admirably illustrated by the method and spirit of the Armstrong Committee, the members of which, indifferent alike to the antagonism of great interests and to popular clamor, relentlessly but dispassionately went, as far as time permitted, to the bottom of the management of the life insurance business in this country, not for the purpose of supplying sensational newspapers with material for scare-lines, but for the purpose of laying the foundation for intelligent legislation. It was admirably illustrated a generation ago in New York City when the frauds perpetrated by the members of the Tweed Ring were traced step by step and brought to light. In that historic instance, as in the work of the Armstrong Committee, the searchlight was turned on for the purpose of discovering how the interests of the public were administered; and in both cases the investigation laid the basis for reorganization and reformation. In order to strike at an abuse its nature must be understood; to reorganize a bad system its defects must be brought to light; to set an ethical revolution in motion the offenses against righteousness must be understood. Investigation of this kind cannot be too searching and thorough.

There is danger, however, that a habit of using the searchlight of investigation may be formed, and that method which ought to be used with the greatest discretion and for the highest purposes may lose its force and cease to be one of the most efficient instruments of reform. Serious investigation for serious ends under intelligent direction, indifferent alike to the antagonism of great interests and to the clamor of the public, is of the very highest importance; but investigation for the purpose of securing sensational results to divert and amuse the public is a travesty of an invaluable method, a waste of a force for righteousness, and in the last degree demoralizing. If moral reformation is to be brought about, and the public and private business of the public placed on a sound basis, there must be substantial faith in general integrity, and a wise use of criticism and condemnation. Nothing could defeat the hopes of reformers more completely than to breed general distrust, the habit of speaking of all organizations and of all men of affairs cynically, the dissemination of the idea that everything and everybody is corrupt.

The American people are proverbially volatile. They lack, as compared with the English, for instance, the power

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of concentration and of holding their attention on one movement until it has been carried to its end and a piece of constructive work entirely finished. The Englishman has the capacity of getting angry and storing up righteous anger as a motive power until the abuse against which he protests has been removed. The American gets angry and in a day or two either forgets or jokes about the offense which aroused his indignation. It is in the last degree important that the feeling of indignation, the sense of moral outrage, which have come as the result of the revelation of extravagance in the use of other people's money, the betrayal of trusts by men in whom everybody confided, the moral slovenliness and the cheap and shabby way of looking at life taken by men of high position, shall be converted into motive power, and that the righteous indignation of a whole people should vent itself, not in indiscriminate condemnation, but in clear, wise, curative legislation.

A period of investigation ought always to be prefatory to a period of constructive legislation and ethical reorganization. In the life insurance field investigation is not complete, but the period of investigation has already given place to the period of reorganization. It is not to tear down for the sake of entertaining a crowd of idlers, but to tear down in order to rebuild on true foundations and along sound lines of construction, that Americans must bend their energies.

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Tuskegee

In 1880 the Legislature of Alabama established a Tuskegee State Normal School for colored people, appropriating for it two thousand dollars. It asked Hampton Institute to recommend a principal, and on the Institute's recommendation Booker T. Washington, a then wholly unknown colored young man of twenty-one years of age, came to Tuskegee to open the school. Last week Tuskegee Institute celebrated its quarter-centennial. A special train from the North and local trains from the South brought to Tuskegee probably not less than two hundred distinguished visitors. They came to an institution possessing 2,300 acres of land, upwards of ninety buildings, over 1,200 pupils, over 150 teachers, an aggregate endowment, including its real estate, over $2,000,000 in value, and involving a current expenditure of about $180,000.

Dollars are, however, a wholly inadequate measure of the value of such an institution. From its gates six thousand men and women have gone out to carry with them a leaven of intelligent industry throughout the South, and some of them into distant lands. Nearly five hundred of its pupils have been trained in its Bible training school for direct Christian work. Upwards of two thousand are engaged in teaching. Out of their efforts have sprung sixteen incorporated schools animated by its spirit and extending its work; how many unincorporated schools we do not know. It is not known that a single graduate has ever been convicted of a crime. Of the anniversary exercises we give a brief account on another page. Doubtless interested readers can secure fuller accounts by addressing Mr. E. Scott, Mr. Washington's private secretary at Tuskegee, and making a small remittance to pay the cost of the report which will be published. Here we briefly interpret Tuskegee Normal and Industrial Institute as an object-lesson.

It is of course first of all a monument to the genius of its founder. Born a slave, receiving at Hampton not more than the equivalent of a high school education, devoting himself with singleness of purpose to the education of his race, inspired by faith in their capacity, proud to be known as a negro and identifying himself with the negroes, believing from the very beginning that it was both possible and indispensable to maintain the friendship of the whites among whom their lot was cast, believing, too, that the only way to secure respect is to deserve it, and that the first condition of deserving it is to be self-respecting and self-supporting, Mr. Washington has never allowed himself to be swerved from his purpose by flattery nor hindered in it by insults—and he has been the recipient of both flattery and insult from both whites and negroes. Greater educators than Dr. Washington there may

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have been; but it would not be easy to find in the history of any race the story of a life more Christlike in its patient devotion to an unselfish cause than his has been.

Nor is this Institute less a witness to the possibilities of the Afro-American. The possibilities of a race are always measured, not by their averages, but by their leaders. We go not to the discouraged inhabitants of our deserted hill towns, not to the slums of our overcrowded cities, not to the lawless populations of our pioneer communities, to ascertain of what the Anglo Saxon is capable. We ask our schools and colleges for their graduates, our towns and cities for the best exemplars of their enterprise, our rural populations for their prosperous farmers; or we look to exceptional geniuses like Jefferson or Lincoln, like Fulton or Morse, like Lowell or Hawthorne, like Brooks or Beecher. Dr. Washington is a conclusive answer to the ignorant assertion that the negro is incapable of great things. Nor does Dr. Washington stand alone. No great leader ever stands alone. Dr. Washington has no more made Tuskegee than Dr. Eliot has made Harvard. Harvard could not be were there not scholars able to receive what Harvard has to give; Tuskegee could not be were there not negro pupils able to realize the vision which Dr. Washington was the first to see.

Nor is Tuskegee less a monument to the white people of the South. It was called into existence by the white people of the South. It received its first appropriation from a Legislature representing the white people of the State. It has had official and financial indorsement every succeeding year from the same quarter. Southern bishops, judges, legislators, and citizens eminent in private life have vied with each other in doing it honor and giving to it their support. So hearty, so unanimous, has been this support that Dr. Washington was able to say that he had never asked anything of his white neighbors which they had not cordially granted to him if it was in their power to do so.

It appears to us that Tuskegee is equally a testimony to the value of democratic institutions and the democratic spirit. Dr. Eliot in his address said that Tuskegee had acquired more in the first twenty-five years of its existence than Harvard had acquired in its first two hundred years. It is true that during the first two hundred years of Harvard the country was poor, during the first twenty-five years of Tuskegee the country has been rich; during the first two hundred years of Harvard popular education was to some extent an experiment, during the first twenty-five years of Tuskegee it has been a National enthusiasm; that the education of Harvard for the first two hundred years was almost exclusively classical and literary, while the education at Tuskegee has been primarily industrial and commercial. But, making all allowances for these important differences, it still remains true that never before in the educational history of mankind have twenty-five years shown such phenomenal growth in any single institution, and that nowhere else except in America would such a growth have been possible. For the gifts of the State of Alabama have been chiefly valuable as a token of her good will; in the main, Tuskegee is the product of private benevolence. It is an educational edifice built up by spontaneous gifts, not even aided by subsidiary denominational or sectional or race pride. Thus it is a living testimony to the value which a democratic country and a commercial age put upon education—that is, upon character. It is not just to call such an age and such a country sordid.

Finally, Tuskegee is a conclusive reply to those who have thought to exalt classical learning by disparaging industrial training. The men and women whom it has graduated and the work which they are doing, the more than a score of schools, large and small, which they have founded, and the leaven of intelligence which because of them is spreading through the community, constitute an unanswerable witness to the truth that the Christian spirit is not confined to ecclesiastical organizations, and that education is something more than reading, writing, and arithmetic, even though the reading be of Latin and Greek, the writing of essays, stories, and poems, and

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the arithmetic be carried forward into logarithms and conic sections. Education is the development of the whole man; and practical education in the mechanic arts, if it fits the pupil for a life of useful and happy service, is higher than education in what are called the classics if it leaves him impotent for service and discontented with his life.

Dr. Washington asked last week for an endowment of six or seven millions—that is, he wishes to treble the present endowment. His request is reasonable. Without any official position, he has yet become the superintendent of education for his race in the United States. More than that, by his ministry he has broadened the public conception of education and done probably more than any other one man to give impulse to that industrial education which is to-day the greatest need of both races and both sections. The service which his educational campaigns have rendered to the North has been great; but it is no longer necessary, and it is time that he was relieved from continuing it. He could render the best future service to his country were he free to improve the quality of Tuskegee's academic work, to broaden still further its curriculum, both literary and industrial, and, above all, to push forward its extension work until in every community in at least the Gulf States there is a school guided by the same purpose and animated by the same spirit.

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He Is Risen

Twenty-five years ago, when the movement of reaction against the easily accepted faiths of the past set in motion by the more exact and exacting methods of scientific thought was at its height, the story of the Resurrection faded for many into a noble tradition; one of those beautiful visions which have always hung like clouds about the horizon of the sad, stern world of actual life. A few of the thoughtless, who had never felt the tragedy of a life unlighted by the great hope of immortality, sneered; the cynical, who "knew the price of everything and the value of nothing," scoffed; but to many of those who felt the intellectual influence of the time too deeply to resist the outgoing of the tide of faith, it brought passionate sorrow or despair:

"While we believed, on earth He went
And open stood His grave;
Men called from chamber, church, and tent,
And Christ was by to save.
Now He is dead. Far hence He lies
In the lone Syrian town,
And on His grave with shining eyes
The Syrian stars look down."

But the stone rolled back against the sepulcher with jeers or sighs, with cynical derision or with a sad sincerity of conviction, would not rest where human hands, working against human hopes, had placed it. Roman centurions could not keep the Christ among the dead; and modern doubt and skepticism have found themselves as powerless against that invincible life. The tomb is empty, the grave-clothes are laid aside, the stone has been rolled away, the Christ lives!

The question of the manner of his appearance and of the form he wore is immaterial; the glorious fact remains that he who banished sin and pain and care and sorrow overcame death also; that he who walked with men along the road of life and shared their lot walked also with them into the valley of the shadow of death and emerged again into the light unharmed and serene. Henceforth death has no sting of despair and no victory over life; both are incidents in an endless life.

The Christ cannot be kept within the bounds of mortality by any theory or explanation which the most learned or subtle can formulate; he stands outside every endeavor to account for his unique personality and career; theory after theory has been advanced and abandoned; no interpretation can bind him to the earth and hold him within the limits of its laws as men understand them. He has made no new manifestation of his power; he has added no new chapter to the brief and simple biography made by his immediate followers; but his critics themselves have become aware that he stands outside the circle of their arguments and proofs, and is still the one personality through whom the will of God shines with undimmed light and in whose life and death the supremacy of the immortal

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disclosed itself moment by moment over the mortal.

Science speaks of him to-day in another language; for the universe which it studies with such self-denying patience and noble integrity of aim is no longer the hard, material universe of twenty-five years ago. It has grown more marvelous, its laws have taken a vaster sweep, its forces approach every year more closely the confines of the spiritual, it grows day by day more and more what men used to call a miracle; and every decade it makes more room for the Christ, sheds a friendlier light upon his career, becomes more hospitable in its attitude toward him. The stone has been rolled back, not only from his sepulcher, but from the deeper mysteries of a world which once seemed the burying-ground of a race whose dreams mocked them with futile visions of a divine meaning in their fate.

There are few facts in ancient history which rest on a surer foundation of documentary evidence than the reappearance of the Christ after his body was committed to the tomb. There is no event, among all the events in this brief section of life which we call time, so overwhelmingly proved by the most convincing of witnesses: the deep-going and final change of mind and character in those who were in personal contact with him. When the stone was rolled against the sepulcher, the disciples were scattered like helpless sheep; one openly denied him, others fled from the scene of his agony, and those that remained were silent or heartbroken; and then, straightway, as if some tremendous revelation had come to them with a force which silenced all questioning forever, these timid, doubting, cowardly men became tireless teachers, eloquent witnesses, heroes and martyrs; instead of hiding their faith, they wore it like a shining robe, and went their several ways to death with songs of rejoicing. And one of the greatest of the company of men of genius, coming a little later not only to deride but to persecute him, was overtaken on the way by a proof so overwhelming that the fanatical hater became the greatest of the witnesses, and went about the world rejoicing in all trial and steadfast in all suffering, that he might declare everywhere, "He is risen from the dead." And there remains also the long, unbroken tradition handed down from generation to generation, and incorporated to-day in organized Christendom; for the Church everywhere, by whatever name it is called, and all civilization that is Christian, has as its one characteristic message and central truth, "He is risen, He is not here."

The resurrection was not a singular and detached fact in the life of the Christ; it was only an incident. To men it was a demonstration of such tremendous significance that it seemed almost unbelievable; to the great invisible company who saw him from the spiritual side it was an incident in an unbroken Life.

It was predicted, however, from the hour when he lay in his mother's arms and angels sang his cradle song; it became clear in the loneliness of the wilderness, when the meaning and the work of his career broke like the dawning of day on the consciousness of the Christ; it gathered force and became visible in every word of certainty, every deed of love, every flowing of virtue from his garments, every outgoing of vitality, during those three years that ran like an oasis through the desert of the world; the most fertile, fruitful, and vital years ever recorded in the history of the race.

Beginning in earliest childhood, the stream of life steadily deepened and widened in him until it became a flood that swept all before it, obliterating the ancient boundaries set by death to human life and flowing with the silent majesty of irresistible power beyond the sight of men. In time the immortal spoke and acted hour by hour; through the Christ's mortality the immortal revealed itself day by day; in him the incredible became the solid fact, not when he rose from the dead, but when, in thought, word, and deed, he made men understand that they are the sons of God, made in his image and partaking his life. From the manger he was immortal because he was the Life; and his resurrection brought immortality to light and set it like an unquenchable torch in the vast burying-ground of the world.

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THE BOSTON FRANCHISE CONTEST

BY ROBERT A. WOODS AND JOSEPH B. EASTMAN

The reader of this article will be interested to compare it with that by Mr. George C. Sikes on "Chicago's Struggle for Freedom from Traction Rule," published in The Outlook for March 31. Taken together, these articles show in a striking way that the same pressing municipal problems are in our day to be found, though with varied phases, in all our great cities East and West, and that citizens everywhere must act with harmony and promptness if public rights are to be upheld.—THE EDITORS.

ON one side a great corporation, backed by wealth, newspapers, politicians, and powerful financial interests; on the other, a handful of resourceful citizens creating public opinion and concentrating it upon the public interests; a contest extending over three years; final victory with the citizens in every detail. That is the most significant thing in the recent political history of Boston.

The subway in Boston means more than most subways. It is the only underground system in the world which is directly connected with both the surface and the elevated systems. The business section of Boston is a contracted space surrounded on three sides by sea and river, and partially blocked on the fourth by Beacon Hill and the Common. Its streets are narrow and crooked, and entrance to it must be made for the most part by two parallel thoroughfares—Tremont and Washington Streets. In rush hours the dense mass of humanity overflows on the street itself, and the coming of the trolley-cars made the situation impossible. Long, snake-like lines of creeping cars left no room for struggling teams, and endangered the lives of foot passengers. Relief had to be found, and it came in the shape of the subway under Tremont Street—that is, a new street was laid out under ground, devoted to the exclusive use of trolley-cars and elevated trains, and the old street on the surface was cleared for its original purpose—travel by horse and foot. At the present time another underground thoroughfare is being constructed under Washington Street, which will still further ease the situation. As a result of all this, the subways have become the one essential factor in the transportation system of the city. They gather up the trolley lines extending for miles into the suburbs, and the elevated trains draining the vast districts beyond Charlestown and Roxbury, and concentrate in a small channel well-nigh the entire car service. They provide the one path for surface and elevated cars through the heart of the city. Whoever holds the subways is master of the transportation situation in Boston.

When the first subway was built, it was an experiment. Croakers predicted that its cool, damp depths would breed colds and pneumonia, that the public would respectfully decline to use it. The West End Street Railway Company, which owned most of the surface lines at that time, was given the chance to build and own this experiment, but very promptly and decisively refused. The city was obliged to build and own the subway itself; but the experiment completed was a different matter. There was then no question as to its success; and, moreover, the tracks had been ordered off Tremont Street, under which the main section ran. With no alternative in view, the West End Company agreed to lease the new subway from the city.

The Company was not only willing and ready to take a lease, but it emphatically insisted upon a tenure of fifty years, the full limit allowed by law, so radically had its point of view shifted. A few public-spirited men, however, began to realize the simple but essential

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principles involved in the situation. The subway was nothing more nor less than a continuation of the street, under the surface instead of above, to be sure, and used by one kind of traffic instead of many, but still a street and to be owned and controlled by the city like other streets. Its creation was of very particular benefit to the street railway corporation, which could afford to pay, and in justice ought to pay, adequate compensation for its use. Additional inventions of transit facilities might make it even more valuable property in the future, and this generation could not in good faith enter into any binding contracts which might tie the hands of future generations and prevent them from taking full advantage of their improved situation.

From this point of view, fifty years was far too long a tenure. The Legislature listened to the men who said so, and found their arguments convincing; for the West End Company had not prepared itself at that time to combat logic with more potent arguments. The resulting lease was the direct and substantial basis of all the subsequent victories over the corporation. It provided for a twenty-year tenure, with a rental of four and seven-eighths per cent. on the cost of construction as compensation—enough to pay the interest on the city's subway debt and provide a sinking fund which will give the city a highly remunerative piece of property, debt free, in about thirty-three years—but in no event was the rental to be less than five cents for every passage of a car through the subway, an important declaration of the broad principle of a toll system and a rental increasing with a growing business.

The formation of the Boston Elevated Railway Company and the facts attendant upon it were responsible for the main contest between the people and the corporation. It came about in this way: The West End Company was making too much money. To tempt a suspicious public with too great a show of declared dividends was distinctly dangerous; but a big New York financier saw the way out of the difficulty. He allied himself with a group of men in Boston, keen and shrewd and not too scrupulous as to ways and means—men backed by an alliance of great banks and trust companies—the same alliance which has stood sponsor to most of the public service corporations in Massachusetts, and which at that time had a commanding influence with Boston newspapers, politicians, and financial circles. His plan was this: Form a company ostensibly to build elevated roads in Boston, lease the West End, guarantee a comfortable dividend on its stock, and let the rest of the earnings pay dividends on the stock of the new company. The proof of this is clear and direct. It is found in the fact that the Boston Elevated stock paid four and a half per cent. dividends before ever a mile of its elevated track was in operation.

The execution of the plan was easy. Some of the West End directors fought bitterly against the New York influence creeping into the Boston transportation field, but the majority succumbed to the too tempting possibilities of the lease. With the cleverest legislative counsel and lobbyists in the State, and no public sentiment crystallized as yet in opposition, the Legislature readily yielded. From it they secured most sweeping and valuable amendments to an old and impracticable charter for elevated railways in Boston. Street railway locations in Massachusetts, with this solitary exception, are revocable at the will of the State or municipal authorities; but the complete set of locations for elevated railways which these amendments granted them were, if built upon, perpetual and irrevocable absolutely. That was the vital point in the highly generous concessions made by the Legislature.

The charter of the Elevated having been secured in a moment of public inertia, the fight between the people and the corporation centered on this point: to counteract the effect of this extraordinary grant to the Elevated Company and to keep the municipality in complete, ready, and effective control of the public utility of transportation. The subway was the vulnerable point in the armor of the Company. It was the only method of connecting the two ends of the elevated system—extending into Charlestown on the north and into Roxbury on

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the south—through the heart of the city. With the first subway in municipal control and leased on short and reasonable terms, the city was master of the situation; but in the suggestion for a new parallel subway under Washington Street the corporation saw its opportunity. That could supply the connecting link. If it could in some way secure undisputed and permanent possession of this new underground thoroughfare, its control would be complete. The Elevated Company would be self-sufficient, with all the essentials at hand, and in a position to dictate terms.

If the Company had set out quietly and discreetly to seek this desired end, there is no knowing what a dozing public might not have allowed. But at the outset it made a blunder which proved fatal. Misled, perhaps, by the ease with which its plans had so far been carried through, it now made a move which stung certain citizens into action—the same band of men who stayed awake henceforth and persistently confronted the corporation through all its maneuvers until its final defeat. When the subway was completed, the tracks had been ordered off Tremont Street. The tracks and wires were removed, but, with an impertinent confidence in the forces at its command, the Company still allowed the poles to remain. In 1899 the Company ingenuously asked the Legislature for power to replace these same tracks. The excuse was that public convenience required the change. In reality, such a move would have brought back the tedious blockades and would have defeated the whole purpose of the subway. More than that, it would have made that subway no longer essential to the Company. That was the subtle underlying motive.

A majority of the legislators, as usual, bent pliantly to the wishes of their favorite corporation, but Governor Wolcott was induced to force a referendum on the measure. That last resort was granted by a small margin, and the men who fought for it and won their fight dealt the death-blow to the ambitions of the Elevated Company then and there, little as they realized it. The newspapers, almost as a body, were lined up against them, as well as the solid city machine; but they were men who were confident that the voters of the city could tell the difference between a good business proposition and a bad one when the facts were presented to them clearly and simply. They were not blind enthusiasts, but successful business and professional men, and they organized their campaign on business principles. All the resources of advertising, personal literature, circulars at times printed in New York to avoid treachery, public meetings, and labor union influence, were used copiously and persistently; but the climax came when the men in charge of the movement made a bona-fide offer to pay the city $50,000 a year for the privilege of maintaining tracks on Tremont Street—the same privilege which the Company wanted as a gift—with the additional guaranty of three-cent fares. That was an argument which a blind man could see, and there was no answer to it; the people saw its force, and responded in their votes. When all the returns were in and the votes counted, it was found that, notwithstanding the newspapers, notwithstanding the solid influence of the ward bosses, the sense of the people could be relied on. The Company's proposition was snowed under by a vote of 51,585 to 26,354. That very night the Elevated Company set a gang of men removing the offensive poles on Tremont Street. The shadow of that referendum vote hung over them in all their future fights, warned them back from extortionate demands, and inspired the people to alertness and confidence.

The next year the Washington Street subway was broached. There was no doubt as to the popular demand for its construction. The old subway was overcrowded, and Washington Street was congested beyond endurance. An organization called the Citizens' Association introduced a bill in the Legislature providing for a new subway to be built by the city and leased on the same terms with the existing one. The elevated road began its campaign immediately. The officials of the Company quietly conferred with the members of the Association. "Let the city build this subway," they said, "and it will saddle itself with a burdensome property which no

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one will rent. Circumstances compelled us to lease the Tremont Street subway; but now we have our connecting link and our hands cannot be forced; we cannot afford to and will not lease any more subways. Still, the city needs another, and we are willing to help the people out. We will agree to build the subway ourselves. We shall own it forever; but the municipality may, if it wishes, have a three years' option, thirty years after its completion, to buy it at cost; and we shall at the same time agree to take an extension of the Tremont Street subway lease to 1937." The members of the Citizens' Association were not fighters, but men of the ultra-conservative type. They accepted these arguments at face value, and substituted for their first attempt a bill in line with these suggestions. The new bill the Elevated Company promptly and cheerfully adopted as its foster-child.

The listless public was duly impressed with the substitute bill. The majority wanted the subway and were indifferent as to how it was to be obtained. A few, out of their past experience, had more foresight. The creation of the new subway would be worth thousands of dollars to the Elevated Company. It could afford to and would pay good rental, if driven to it. Moreover, what excuse could there be for weakly surrendering the one controlling factor in the transportation situation? The issue was plain, and they resolved to fight for it. They proceeded to organize under the name of the Public Franchise League.

The men who comprised this League were the same men who had been opposing the Elevated Company from the time when the first subway was built. They were for the most part business and professional men of standing in the community, and of ability equal to that of the men they opposed. Among them were Louis D. Brandeis, one of the acknowledged leaders of the Boston bar, who at all critical points acted as unpaid counsel for the League; Edward A. Filene, head of a large and growing retail business; Laurence Minot, managing trustee for large real estate interests; B. F. Keith, proprietor of Keith's circuit of theaters; Dr. Morton Prince, distinguished specialist, with a strong inheritance of public spirit from his father, a former Mayor of the city; George B. Upham and Edward R. Warren, who became interested in connection with their important and successful efforts to preserve the beauty of Boston Common; James R. Carter and Andrew G. Webster, two of the most prominent leaders in the commercial organizations of the city; Robert Treat Paine, Jr., former candidate for the Governorship of the State; Charles M. Cox, of the Chamber of Commerce; and Edward A. Adler, for several years Secretary of the League. The League was also in close touch with settlement workers, and through them with the trade unionists.

At the outset its members stood alone, but these men had beaten the Elevated once, and were confident that they could do it again. First of all, they put their case before the united commercial organizations of the city, and won them over. Thereafter they had behind them the name and influence of the Associated Board of Trade, and in the name of that organization a bill was introduced in the Legislature providing for the construction of the Washington Street subway by the city, with a lease on the same terms as the former one.

But the Mayor was a stumbling-block. He was a Republican Mayor in a Democratic city, anxious to make a striking first year's record by curbing the enormous debt of the city. Naturally, he looked askance at the proposed increase for the construction of the subway. Here was an opportunity for a strategic move, and the League seized it. In Mayor Hart's opposition lay the chance for an impressive demonstration in force in full view of the people. The Mayor granted a hearing. The members of the League saw men personally, argued with them, and on the morning of the hearing sent them all special delivery letters. Each fancied that the success of the occasion depended upon him alone, and the Mayor's office was packed to the doors, not with casual onlookers, but with representative men of the city, whose names meant something, all strenuously opposed to the plans of the Ele-

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vated Company. At last Boston was awake; thoughtful citizens were alive to the meaning of the situation, in fighting trim, and ready for war. The people saw it, and the Company saw it.

But the Mayor was obdurate, for his political necessities ran parallel with his spirit of short-range Yankee thrift. The time had come to follow up the demonstration by a quick, hard attack on the weak point in the Company's defenses—its blustering defiance of the city. The Elevated had loudly proclaimed that it would never lease the tunnel on the same terms with the old one; but perhaps there were those willing to step into the opportunity and take quick advantage of it. The Committee on Metropolitan Affairs, which had the bills under consideration, received the personal pledges of eight well-known business men that a corporation with a paid-in capital of at least $1,000,000 would be organized to take over the new subway at a rental of 4 7-8 on cost in case the Elevated Company failed to take advantage of its option. Philadelphia brazenly overlooked John Wanamaker's offer to pay millions of dollars for public franchises and gave them away for nothing; but Massachusetts politicians have never yet approached the level of degradation where it is possible to disregard cold, staring cash. The bills went over to the next year.

The winter of 1901 opened with the opposing forces apparently *in statu quo*. The Elevated Railroad, through the agency of the unsuspicious Citizens' Association, again presented its bill, and the Public Franchise League, in the name of the Associated Board of Trade, presented its counter-plan. It seemed that the old fight was to be waged over the same ground, with every inch bitterly contested. But the Elevated had been outflanked, and its intrenchments were untenable. Apparently fighting along the same lines as the year before, in reality the Elevated people were preparing for a fight in altogether different quarters. When the public hearings were closed, they suddenly swept aside pretense and came forward with a new proposition. The subway, which a year before the Elevated had wished to build and own forever, it was now willing to build and surrender to the city free of cost at the end of fifty years. But it was just a year too late. The people were now wide awake and in no mood for compromise. They had begun to grasp the proper principles of a public franchise transaction, and this offer failed to include those principles. As compared with the Public Franchise League proposition, it meant a net loss of $15,000,000 to the city at the end of the fifty years. Moreover, it still ignored the essential principles—city ownership, short tenure, adequate rental, and the referendum.

The Legislature looked with warm approval on the new proposition, and were disposed to consider objection to so magnanimous a concession as almost impertinent. The committee were at first minded to send it on its way with no public hearing whatever. Petitions from the Public Franchise League and the Board of Trade for such a hearing were at first denied, but the smoldering wrath which such action aroused in the community was too dangerous to be invoked, and the hearings were reopened. Powerful arguments against the proposed move were made, but the legislative counsel of the Company, complacent in the astuteness of his move and the servility of the Legislature, contented himself with a perfunctory reply. With but two dissenting votes, the committee sent in a favorable report. The fifty-year term they reduced to forty, but in all other respects the original proposition stood unchallenged, and there was no referendum clause. That was the significant feature. With its customary arrogance, the Company even went so far as to boast that no referendum provision would ever again be part of a subway bill. Over the lack of that provision the fight came.

It was no mere argumentative contest, but bitter hand-to-hand fighting, and the year 1901 stands out in the history of the Massachusetts General Court in regrettable prominence. The Elevated Company and its agents worked untiringly and relentlessly. They bribed the cheaper members with jobs or otherwise, cajoled the friendly, and threatened to

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ruin the careers of the upright. On the other side the campaign was no less strenuous. The Public Franchise League, the Board of Trade, the trade unions, and the one newspaper in Boston which consistently fought on the side of the public, the Boston "Post," stood together in the contest. It may be said here that in situations of this kind Boston has little occasion for pride in its newspapers. The principles for which the Public Franchise League strove are now accepted without question. Yet for three long years only one of the city newspapers could see that side of the question consistently and boldly. They apparently agreed with the philosophy of the proprietor of one eminently respectable newspaper in the city who has said, "The first duty of a newspaper is, not to protect the public interests, but to pay dividends."

The result, so far as the Legislature itself was concerned, was a foregone conclusion; but another factor saved the day. In the Governor's chair at that time was a prosperous manufacturer from the western part of the State. Governor Crane was no orator, nor did he waste words of any sort; he was eminently clear-headed, resolute, and determined to follow only that course which he considered for the business interests of the public. The step which he took brought him into National prominence and deeply endeared him to the hearts of Massachusetts. His mind once made up, he proceeded to put his conviction into execution. In the House the bill had passed triumphantly. Amendment after amendment safeguarding the public interests had been crushed with clockwork precision, with the help of an almost solid vote from the Boston Democrats. When it came before the Senate, so often the happy hunting ground of the corporations, the end seemed in sight. Then came the shock. Governor Crane quietly made the announcement that under no consideration would he sign the bill unless it contained a referendum clause, and perhaps not then. Consternation swept over the corporation crowd. With the Elevated lobbyists swarming all over the Senate reading-rooms, the corridors, and even the Chamber itself, the debate went fiercely on. But it was too late to do anything except play the hand through, and the bill was finally passed by a vote of 26 to 13, and sent to the Governor. The veto message came quickly and decisively. It was a crisp, concise, and convincing argument. Governor Crane objected not only to the absence of the referendum, but to many other features. No consideration affecting the public interest, the Governor said, can justify the adoption of this extraordinary proposition, for there is no reasonable doubt that the subway can be built by the city and leased for a sum ample to cover interest and sinking fund. Moreover, it not only binds this generation, but it ties the hands of the next. In 1922 all other special privileges of the Elevated road expire; there is no good reason why the public should not come into complete possession of its own then, and grant such further franchises as improvements justify. This bill would insure the Elevated command of the situation for twenty more years. The tide of public opinion set strongly with the Governor, and the legislators felt its influence. Many of them hastened to "get into the band wagon." The veto was triumphantly sustained, and the Elevated had been beaten again.

During the following summer and fall the League kept up a steady campaign. Corporations and their legislative agents take no vacations, and in this case the reformers matched them in "eternal vigilance." The candidates for the Legislature were publicly questioned, as election time approached, as to their attitude on subway legislation, and the questions fulfilled their purpose of keeping the matter fresh in the public mind, and inspired that vague dread which has so much influence upon the minds of ambitious politicians. In the city elections a month later the League was to the front again. It was the year of the mayoralty contest, and Mayor Hart was up for re-election against Patrick A. Collins—the shrewd, cautious Yankee against the masterful Irishman. Collins came out flatly and emphatically for a city subway, and even Mayor Hart felt the influence of the growing tide of public opinion, and stated his belief that

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conditions had so changed that the city could now afford to build its own subway. Collins was triumphantly elected, and it is his name which is associated with the subway history of 1902, as that of Governor Crane is identified with that of the year 1901. The Public Franchise League, through the Board of Trade, brought up its bill again, and the astute counsel for the Elevated repeated his yearly ingenuous argument, garnished with masses of intricate figures, to show that his Company could not afford financially to accept any such proposition—figures confusing and labyrinthine, but which were brushed aside by the counsel for the Public Franchise League with the statement of a few well-known, manifest facts. An attempt was made to confuse the issue by the introduction of a so-called "tunnel scheme." The city was to build a "subway" for surface cars, while the Elevated Company constructed and owned forever a deep "tunnel" for its elevated trains. It was cleverly planned and backed up by subtle and plausible arguments. For a time it seemed to confuse the minds of the committee, but Mayor Collins appeared before them, and in his bluff, leonine fashion settled that proposition in a word. "Tunnels and subways," he said, "are both holes in the ground, no more, no less, and the same arguments which make it wise for the city to own a subway apply to the tunnel as well."

Weeks were spent in long, tedious bickering over the terms of the bill and its exact wording, during which the attorneys for the Company, in a last desperate chance, attempted to defeat the spirit of the bill by subtle phrasing and ambiguous clauses, while Mayor Collins and the Public Franchise League were openly accused of holding up and needlessly delaying legislation. "Gentlemen," said Governor Crane when the complaint was brought to his attention, "you are perfectly right; don't give in an inch." They did not, and never had, for the session of 1902 ended with subway legislation in the Blue Book almost identical with that asked by the Public Franchise League three years back, in 1900—legislation calling for a subway built and owned by the city, a lease to the Elevated Company for twenty-five years at a rental of four and a half per cent., and a referendum to the people.

Three years of hard fighting and the corporation defeated in every important particular! The odds in favor of the Elevated Company had seemed overwhelming. On their side were ranged those supposed molders of public opinion, the newspapers, with but one exception, the dominant political machine of the city, and all the wealth and resources of great financial establishments. The result may be ascribed immediately to the powerful influence of two courageous, public-spirited executives—Governor Crane and Mayor Collins; but behind them was a still more potent force.

That potent force was public opinion, created and directed by the Public Franchise League. This fact is of great significance in the present issue throughout the country between the people and the public service corporations. It was the members of the Public Franchise League who first recognized the public needs and dangers involved in the situation, who won Governor and Mayor over to the view for which they stood, who created in large part, marshaled, and brought into action the massive, intangible force of public opinion. Corruption breeds when the public is inert, and not when people are awake and alive to the issue at stake; and the Public Franchise League kept them awake. The League had among its officers men of ability and achievement, able to meet the men who controlled and directed the forces of the Elevated Company move for move. But they did more than that. They kept in close touch with the people, reduced the various propositions to simple terms which the man in the street could understand at a glance, and forced them on his attention persistently—and the people responded to the appeal. Therein lay the secret of their service and success. The public can, if it will, protect itself and maintain its rights against the greed of corporate wealth and power.

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A MESSAGE OF PHILOSOPHY TO THE MODERN MAN

BY HENRY J. HASKELL

WITH the development of modern thought one age-old problem has received an emphasis that the church has not yet fully recognized. The terrible fact of the existence of evil has always appalled men. But it has become tenfold more sinister and menacing when viewed in the light of evolutionary history and of a psychology that dwells on the significance of environment in the making of character.

Job's problem in its more primitive aspects presents no insuperable obstacles to the modern man, however much he may shrink from facing it in his own person. He can understand how these afflictions which are but for the moment may work the far more exceeding and eternal weight of glory in the upbuilding of character. Thus he may reconcile himself to suffering and sorrow and bereavement as somehow having their place in a rational universe. At least he knows that they are externals, that they cannot destroy his real self, and even in his despair he may find consolation in crying out with Henley:

"It matters not how strait the gate,
How charged with punishment the scroll:
I am the master of my fate,
I am the captain of my soul."

But, in spite of the inevitable human interest in self, the emphasis after all has shifted and the sociological view-point constantly thrusts itself upon the modern man. He understands as never before the interdependence of individuals. What concerns humanity is his concern. And then what sickens him, and causes him to doubt to the bottom of his soul the existence of God, is his outlook upon a world apparently founded on waste and dominated by a blind chance. Then, indeed, he becomes Hegel's man who "has once feared, not for this moment or for that in his life, but who has feared with all his nature; so that he has trembled through and through, and all that was most fixed in him has become shaken."

Thus, human history, always of deep interest, in the light of modern research has become the most moving of spectacles. Once it was a confused heap of fragments from which a few righteous individuals were plucked as brands from the burning, while the great mass of mankind went down into the pit to a deserved damnation through Adam's sin. Now it appears as a slow struggle of the race upward, in which countless imperfect lives have been sacrificed in order to produce this poor flower of civilization, and in which the present generation, through no merit of its own, is heir to the rich spiritual and intellectual heritage of the ages.

For tens of thousands of years, the spectator of to-day must reflect, humanity labored before it emerged far enough from its brute inheritance to see the glimmerings even of savagery. For other millenniums it slowly fought its way up to the present stage of progress. This slow development of which history is a record—what is it but a vast process of waste? These toiling myriads of the past—what has been their fate save a condemnation to a hideously stunted existence that seems to the modern viewpoint a veritable nightmare?

Where, the modern man must ask, is the justice in all this? Why should I possess this endowment of the twentieth century, this possibility of enjoying a Schubert song or a Corot landscape, this knowledge of the researches of Darwin and De Vries and Metchnikoff, this acquaintance with the meaning of human history, that was barred to my ancestors of a few generations ago, and which is out of the reach of the Hottentot to-day? What have I done to deserve this good fortune? Why is it given me and withheld from Alaric and Attila and Tippoo Tib?

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Moreover, a psychology emphasizing with Baldwin and Royce the overwhelming importance of imitation in the child's development brings out more vividly than ever the tragedies of the slums and of the homes of selfish wealth. Why, the modern inquirer must ask, why should one child's lot be cast in a tenement whose evil surroundings inevitably mean its moral ruin, or in a wealthy home where it is doomed to an empty existence equally destructive, while another's is in a cultured family where the training insures it at least a fair chance in life? He can understand the inevitableness of evil in a world of free moral beings, but that does not account to him for the victims of chance who become characters involved in damnation because of their vicious environment.

To many thoughtful persons in every community the church as yet brings no hint of a solution of these appalling problems. The minister's amplification of Bible passages, noble and appealing in themselves, is futile. To assure the man who sees the hideous side of the natural order that all things work together for good to them that love God, or that in a future life those who have fought with beasts at Ephesus shall receive their reward, is in vain. It is precisely the existence of God that he is questioning when he doubts the rationality of the universe. It avails nothing to tell him to trust in God's beneficence, if in his view that very beneficence is at stake, or to await a life beyond the grave if he sees no valid reason to believe in the existence of such a life, and if he traces back the Jewish belief in the resurrection of the dead to the longing for the return of the faithful to the glories of the Messianic kingdom.

Yet modern thought has not raised these questions to leave them unanswered. The West as well as the East has reflected upon the Whither and the Whence, and has reflected to much greater purpose, though in America alone, at the hands of Professor James, and preeminently of Professor Royce, has the problem of evil received treatment at all commensurate with its significance. If the philosophical idealism of to-day does not provide a detailed answer to its questions, it at least points the way toward a solution. If it does not offer a "scientific" demonstration of a future life, it is compelled to find an eternal order of which the world of time and space is only a transitory aspect.

With an elaborate rigor of argument that can be only hinted at here, it develops a theory of knowledge which involves the conception of the individual as a fragmentary manifestation of the divine life. How, it asks, can a man really *mean* any truth, intend to think of it, pick it out, recognize it, unless his deeper self already possesses it? And finally it says to the bewildered soul, Yes, the problem of the apparent dominance of chance over ideals is a hideous one, but each striving, suffering mortal is a finite expression of God, the World-Self. In all these struggles the Infinite partakes, and in the end he wins his perfection by triumphing over the evil. His victory, then, is the victory of all those who have striven with him for righteousness, no matter how feeble their strivings, and in him we mortals finally attain our perfection.

It points out, in the familiar metaphor of the cathedral, that every fragment of stone finds its place in the artistic triumph of the whole; that in those springing arches the topmost particle contributes no more to the perfection than does any other. Thus, it says, the primitive savage, who lived according to his light, finds his place in the eternal structure of the universe, and partakes of its excellence as do we. This was God's world in its significance when Cæsar's legions penetrated Gaul, just as much as it is in this age of electricity, and as it will be in the future, when electricity shall have been superseded. No fragment is lost, even when it has disappeared into what seems, to our poor circumscribed sight, the endless past. For time and space are mere limitations of our mortal poverty, and are transcended in the consciousness of the Infinite, of which we are a part, even as we ourselves may transcend them in hearing successive notes as a whole of melody. Eventually, when released from the restrictions of our narrow time-span and our finitude, this mortal, as Professor

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Royce has said, shall put on Individuality, shall become a complete individual instead of a mere fragment, and in the eternal order shall rest from its labors at one with God.

And the evil and sinister beings? To them, indeed, philosophy brings no message of honeyed optimism, no assurance that sin is mere ignorance and willful wrongdoing an illusion. With Amos it declares that for them the day of the Lord is darkness and not light. Yet it asserts that they, too, win whatever share in the universe belongs to them. They are not independent personalities, isolated from the world of the Logos, with a set of intrinsic natural rights which they may proclaim as the colonies put forth the great Declaration. So far as may be, they participate in the life of the Infinite. But in so far as they are evil and their lives destructive they can belong only to the temporal order, not to the eternal. In the cathedral they may constitute the gargoyles, whose only service is in the contrast over which the whole beautiful structure triumphs. Or, to use a figure from time instead of space, their lives may be remembered, indeed, by the Absolute as part of his life; but the memory will be like that of an evil dream which has had only a momentary significance, or of a passing temptation which has been overcome.

These are hints of some of the suggestions that modern philosophy, especially as developed by Professor Royce, has to offer to the soul that is shaken by a contemplation of the great problems that have been emphasized by the progress of thought. The minister who is unfamiliar with this philosophical idealism, who considers the questions of evil and immortality with no knowledge of Kant's work on the ideality of time and space, who has no clear notion of the relation of the individual to God, will be unable to help his more thoughtful parishioners toward a solution of the difficulties that beset them. He may never know why he fails to reach them, and they may not understand why he has no message for them. None the less must they turn elsewhere if they are to find a way of escape from the haunting fear of a universe that seems abandoned to the demons of chance. A few ministers there are who interpret the insight of the prophets in the terms of modern thought, but only a few. There must be more if the church is to fulfill its mission to the modern world.

OXFORD FROM WITHIN

BY JOHN F. HORNSEY

NOW that the American Rhodes scholars are coming to Oxford in such numbers, it may be of some interest to their relatives in the States to know to what sort of a place their boys are going, what are its manners and customs, and, above all, what sort of ideas their sons are going to acquire there.

With this object in view, I intend to discuss, not the mere topographical details of the place, for these can be found in any ordinary guide-book, but its social and intellectual aspects. And this is no easy task, for Oxford has a social atmosphere peculiarly its own. It is different entirely, not only from American towns, but even from similar towns of the same size in England.

Originally the older colleges were semi-monastic institutions, intended mostly for the education of young men for the priesthood, and this idea continued until the Reformation, when the course of studies was broadened, and has continued to expand ever since, so that now instruction is given in practically all subjects, including natural science, modern languages, political economy, psychology, etc.

The colleges themselves are constructed on somewhat the same style as monasteries. They are large buildings containing one or more quadrangles, and in some cases have large and beautiful gardens adjoining. The entrance is guarded by a porter's lodge, and the gates are closed at nine o'clock every

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evening. Within each college is a chapel, whereat attendance at morning or evening service is compulsory on all students who are members of the Church of England. Other students are obliged to attend roll-call at 8 A.M. There is also within each college a dining-hall, wherein the students are bound to dine together a certain number of times weekly.

From the quadrangles a number of staircases lead up to the students' rooms, which are, in the main, comfortable and well furnished. Within the same college and upon the same staircase we have students of every kind. A theological man has rooms perhaps on the same landing as a medical or legal student. And thus these men, living under the same roof, become acquainted with each other, exchange visits, and naturally exchange ideas also. This, to my mind, is the essential advantage of the residential system in vogue in Oxford. In those universities where students of the same subject are accustomed to live together under the same roof the inevitable result is the production of narrow-minded and pedantic men. But at Oxford the association of opposites and the mutual exchange of opinions leads to the formation of characters which are neither bigoted nor prejudiced.

Unless a boy comes from a large and well-known public school, such as Eton or Harrow, and has in addition considerable wealth, it would be foolish in the extreme to send him to one of the greater colleges, such, for example, as Christ Church or Magdalen, for the inevitable result would be either the temptation to live beyond his means and incur considerable debt or to occupy his rooms in college in solitude and loneliness.

Nevertheless, there is considerable intercollegiate sociability between the students, and it is the aim and ambition of most students to know and to be known by the greatest possible number of students from other colleges.

These acquaintances are made in many varieties of ways—on the football field, in the Common Room, at the Union, or elsewhere, and are generally followed by invitations to "tea" or "coffee after Hall."

There is one institution, however, concerning which I ought to say a word or two. This is the "breakfast." It is not altogether a student custom, inasmuch as the "Dons" themselves are the greatest offenders. If ever there is an occasion when the average man feels least amiable, it is when he has to get up early, dress carefully, and, probably famishing with hunger, walk half a mile through the damp morning fog to breakfast with his tutor. Here he must smile and look pleasant.

These are some of the disciplines to which the student is subjected, and not the least among these are the invitations to afternoon tea with the wives of the "Dons." Here the chief difficulty which the average student has to face is to have a constant supply of small talk, which must not show any great intellect or individuality, for to show either quality on such occasions is a deadly offense. The first topic of conversation is generally that unfailing one, "the weather," which in Oxford usually provides food for comment for at least a quarter of an hour. I say "comment" advisedly, for conversation seldom exceeds a few fatuous remarks in the midst of an audible silence, each person meanwhile nervously balancing a cup of tea and a piece of bread and butter in his hands. Things begin to warm up, however, when the hostess introduces the subject of football, rowing, or some other sport, when the topic is taken up for another quarter of an hour, after which a second silence falls. It is now very amusing to watch the faces of the guests. Each one looks around furtively to see who is going to get up first, wish the hostess "good-afternoon," and take his departure. The anxiety displayed on all countenances is truly wonderful, and must strike any one possessing the least sense of humor as utterly ridiculous. At length one bold spirit arises and leaves, a great crowd now gets up suddenly and follows like a pack of sheep, and the levee comes to an end. During this time there is none of that vigorous, intellectual, amusing, or cheerful conversation which we are accustomed to associate with gatherings of American people, nothing of the "gemuthlichkeit" of the German, nothing of the witty repartee of the French. After such a

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deadly dull entertainment it is small wonder if some students come out with an irrepressible desire to shout, get drunk, and burn each other's furniture as a sort of a mental antidote.

Convention is the great idol which is worshiped in Oxford, and the constant desire to conform to certain little ways, manners, and customs tends to make all Oxford men alike. "I can always tell an Oxford man when I see one," I once heard a man say; "they are all alike as two peas in a pod." Despite this, however, I feel convinced that the really successful man who afterwards makes a name in the world is the one who, while tactfully pandering to the goddess of conventionality at Oxford, carefully conceals his intelligence for the world which always judges him by his merits.

One of the Oxford customs which must have struck the first American Rhodes scholars with surprise and not a little dismay is the lack of recognition after attending a social function. Your host of yesterday passes you in the street with a stony stare when he meets you the following day; but one must not be offended, for this is only "Oxford etiquette."

In illustration of the state of social affairs here the experience of a certain professor from a Western American college will be of interest.

Having accepted many invitations from Fellows and Dons to breakfast, lunch, and tea in the sacred precincts of various colleges, he thought it would be pleasant to return hospitality by inviting his former hosts to his lodgings in small groups of three or four. This he found did not meet with the views of his guests, who showed by their demeanor their unwillingness to meet each other; so he was forced to the alternative of inviting them singly.

In view of the Bishop of London's recent sermon on "drunkenness at Oxford" which has caused such lively comment in the papers on both sides of the Atlantic, it may not be amiss to make a few remarks.

On the experience of twenty-four years' residence in Oxford, four of which were spent as an undergraduate, I can safely affirm that there is no more drunkenness among the undergraduates of Oxford than among any other body of Englishmen of the same age taken at random. Furthermore, I venture to say that not only the morality of the University, but the public morality in the city of Oxford in this respect is inestimably better than it was sixty years ago. I have this on the authority of a very old resident who died quite recently. This gentleman said that when he was a boy "nearly every tradesman in the High street was drunk before midday, and that a man who did not drink was considered to be a nincompoop" (whatever that might mean).

Since the Rhodes scholars made their first appearance in Oxford I have heard of one significant incident. In nearly all the colleges it is an old custom for the second and third year men to entertain the freshmen by what is known as a "Fresher's Drunk." This orgy is held in the rooms of one of the Freshmen, whether the occupier wishes it or not. Last winter, however, one of the American Rhodes Freshmen was informed that on a certain evening there would be a "Drunk" held in his rooms, so that he had better prepare to receive the guests.

The Rhodes man quietly but firmly told his informer that he personally had no objection whatsoever to their having a "Drunk," but that it would not be held in his rooms. The Senior looked at him and gasped; for such independence on the part of a Fresher was almost unheard of before. However, it was determined by the "Drunk" Committee that, *nolens volens*, the Fresher should submit. But when the eventful evening came, and the "Drunk" Committee visited the Freshman's rooms, they were met by an assembly of the friends of that Freshman, all Americans, tall and muscular, like himself, who smiled pleasantly, and cordially invited them to come in. Needless to say, there was no "Drunk" held that evening.

In this manner the Rhodes scholars have it in their power to exercise an improving influence on Oxford student life which will be welcomed by all right-minded Englishmen.

There is no doubt that for many years

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Oxford has been asleep, and Rhodes knew it. His act in the foundation of scholarships will not only benefit the University pecuniarily, by reason of so numerous an influx of students, but it will effect a much greater and more important object in initiating a progressive spirit into all departments. Another happy circumstance by which Oxford has already commenced to benefit is the election of Dr. Osler, of the Johns Hopkins University, to the Regius Professorship of Medicine. Under his influence and personality the students in that department have been infected with an enthusiasm hitherto unknown.

There is one other subject about I ought to say something. While in conversation with some American people the other day, I was asked if there was any danger of American students acquiring at Oxford ideas which, although proper to England, might be unconstitutional in America.

This fear is, I understand, held by not a few American people, who, having visited England, have observed a great many customs which they rightly attribute to the remnants of the feudal system, and to which, as republicans, they have strong objections. In answer to this I can only say that, if the Rhodes scholars of the future are chosen with as good care and judgment as the first contingents were, and with due regard to their ages—in not sending boys who are too young and impressionable—then Americans have little to fear from this cause.

On the contrary, the Rhodes men will be capable of discriminating between the desirable and the undesirable customs of the mother country, which have alike been preserved side by side by our conservative habits, and they will be enabled to carry back with them what is best among our manners, our traditions, and our laws.

GOOD FRIDAY

BY MABEL EARLE

"I am crucified with Christ."—Gal. ii. 20

Into Thy hands, O God!
The sun is turned to blackness in the sky;
I cannot see the way my feet have trod
Unto this Calvary.
Laughter and threats and wailing fade away,
Hushed in the gloom that lies above the lands;
Taunting and tears are ended for to-day.
Into Thy hands!

No more the thirst denied;
No more the crying, while earth staggers shaken,
Unto that Other, crowned and crucified,
"My God, I am forsaken!"
In His eternal fellowship of loss,
Mocking, and shame, and bitterness of bands,
The Crucified has looked upon my cross.
Into Thy hands!

Not now in death's deep peace,
Yet in the peace of suffering with Thee,
For tribulation which shall never cease
So long as life shall be,
For all the bitterness Thine own heart bore,
For all the pain Thy pity understands,
For life and death and love forevermore—
Into Thy hands!

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THE SPELLING OF YESTERDAY AND OF TO-MORROW

BY BRANDER MATTHEWS

EVERY one of us who has had to do with books is continually disappointed because some special work he wants to read or to consult does not happen to exist. There are many of these unwritten books which we would welcome gladly, whenever any author may see fit to write them. For instance, in my own study of the stage and of its allied arts I feel the need often of a solidly documented "History of Scene-Painting from its Origins to the Present Day." And in like manner, when I turn to the study of our own language, I am forced constantly to regret that no one has yet taken the trouble to prepare an ample and scholarly "History of English Orthography." The material for this history of our spelling is abundant and accessible; and although a chapter or two has been attempted, the long record of our ever-shifting orthography is not to be found in any single volume. Such a volume would be specially serviceable just now when there is an organized movement to persuade us to accept certain proposed simplifications of our spelling.

There is one immediate advantage which would result from our having in our hands a satisfactory historical account of English spelling, since even the hastiest study of its pages would convince us once for all that we need feel no veneration for certain of the most flagrant absurdities of our accepted orthography, as the worst of them are often comparatively recent, having no sanction of antiquity. There are many who instinctively dislike the accepted spelling of *rhyme*, for example, and of *comptroller*—two of the most obviously ridiculous of our current orthographies—but who are too weak-kneed to take the liberty of simplifying either of these spellings, and who would be greatly gratified to be informed that these accepted complexities are only a few score years old and that the words were originally spelt as they are pronounced, *rime* and *controller*.

The publication of this "History of English Orthography" would have a wider effect than this, for it would convince the average reader that there is not now any "standard" spelling for all the words of the language, and that there never has been any standard in the past. There is divergence of usage between writers of distinction to-day—as there always has been. There is disagreement in the recommendations made by the foremost dictionaries—as there always has been. There is no uniformity now—and there never has been any uniformity. And what we need to grasp most firmly is the fact, not only that there is not now a standard of spelling, but also and more emphatically that there has never been any authority to set up a standard. Spelling is like speech; it is the result of a tacit agreement to employ certain symbols; and every one of us reserves the right of individual judgment as to the symbols he will employ.

If any man insists upon the misleading spelling of *comptroller*, we can assure him that this orthography misrepresents the sound of the word, that it also suggests a false origin, and that there is an absurdity in combining a sturdy old English word with Frenchified complexities which mean nothing; but the culprit may retort that he likes to spell the word in just that way and that he proposes to do so for ever and ever; and what are we going to do about it? To this there is no answer except to admit the right of any individual user of the language to spell as he sees fit. This admission assures to the willful man the privilege of clinging to *comptroller*, while it also asserts the right of any one else to use the more logical, the simpler, and the older *controller*.

Other willful men may cling to *metre*,

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although they are in the habit of spelling its compounds *diameter* and *thermometer*. They may prefer to bestow a needless French tail upon *programme*, although they spell *epigram* without any such wasteful redundancy. They may have a fondness for another French termination in *cigarette* and *aigrette*, although *omelet* and *epaulet* and *toilet* have long managed to survive shorn of this appendix. And these willful men have each of them a right to this opinion and to this orthography, if they choose, for who is to say them nay? Who has any warrant to interfere? And, on the other hand, they have no right to object to those of us who prefer the simplest forms, and who write not only *rime* and *controller* and *meter*, but also *tho* and *altho* and *catalog*. We claim the same privilege that we grant to every one else. But it is only a privilege to be exercised with discretion; it is not a duty to be performed in accordance with law. There is not a right spelling of any word to be enforced upon every one; there is only an accepted spelling, which may be modified from time to time by tacit consent. And the "History of English Orthography" would show that countless modifications have taken place since the invention of printing.

It would show that the English language, like every other language, has been vainly striving to make its spelling exactly represent its pronunciation, and that it has failed to succeed partly because the pronunciation of a language is constantly changing—and generally changing more rapidly than the spelling can be modified to conform to it. A change in pronunciation—like that of *either*, which was *eether* half a century ago, and which now seems to be *eyether*—can spread very swiftly by imitation; but a change in spelling to correspond exactly with the new pronunciation meets with far more resistance, since the eye seems to be more conservative than the ear. When the eye has long been accustomed to certain symbols as conveying a certain meaning, it is annoyed that these customary symbols should be disturbed, even when they are no longer accurately representative of the sound. This is why "fonetic reform" is really impracticable, even if it is wholly desirable; to accomplish it there would have to be uniformity of pronunciation, or at least an absolute standard of pronunciation, which does not exist now and which never has existed. And even an approximate approach to phonetic exactness of orthography would call for so many alterations of the symbols to which our eyes are accustomed that we may dismiss it as impracticable, so remote from realization that discussion is futile. And yet we ought to seize every chance that offers to keep our spelling as near to our pronunciation as may be possible, or else the future of English orthography will be worse than the present.

And its present is surely bad enough. English, so a learned historian of our noble speech has recently declared, is now "the most barbarously spelt of any cultivated tongue in Christendom. We are weltering in an orthographic chaos in which a multitude of signs are represented by the same sound and a multitude of sounds by the same sign." And he then illustrates this confusion by drawing attention to the fact that one and the same sound is now represented by *e* in *let*, by *ea* in *head*, by *ei* in *heifer*, by *eo* in *leopard*, by *ay* in *says*, by *ai* in *said*, and by *a* in *many*. Here we have seven different symbols for a single vowel sound; and the most of these same symbols in other words represent other vowel sounds. Nor are the consonants very much more exact, as we see when we are reminded that one and the same sound is now represented by *s* in *sure*, by *sh* in *ship*, by *sci* in *conscience*, by *ci* in *suspicion*, by *ce* in *ocean*, by *ti* in *notion*, and by *xi* in *anxious*—again seven different symbols for a single sound.

Here is chaos come again—a chaos so widespread and of such long standing as to make it hopeless for any one to attempt a radical reform and to urge a rigorous representation of a single sound by a single symbol always the same. Our race is very conservative; it clings to ancient landmarks; it has a misplaced affection for all these multiplied and misleading symbols. The earlier movements for spelling reform failed to ac-

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complish much, because their leaders did not take into account this indurated conservatism, which is unwilling to change even when the reasons for the change are overwhelming. Any future movement for simpler spelling can hope for success only in proportion as it reckons with prejudice and as it makes its approach along the line of least resistance. If we cannot be browbeaten by logic into accepting a single symbol for a single sound, perhaps we can be persuaded to strive for an easier simplification by leaving out superfluous letters of all sorts, which merely dilute our ordinary orthography, and which have often no right to be there, having been thrust in comparatively recently.

The spelling of English is now more foolish than that of German or of French (both of which have been emended of late), partly because English has, unfortunately, suffered more than any of the other modern languages from the evil influence of uneducated printers and of half-educated pedants. And it would be part of the duty of the author of the "History of English Orthography" to show the extent to which these two sets of foes had done damage to our spelling. The printers were the first in the field, and their misdeeds are at once easier to understand and harder to counteract. The earliest printers in England were not Englishmen; mostly they were Germans or Dutchmen, to whom English was a foreign speech.

Now, it is possible for compositors to set type in a language of which they are wholly ignorant, but they probably would be less careful and make more blunders in setting up books in a language which they half knew. "As foreigners, they had little or no knowledge of the proper spelling of our tongue," so Professor Lounsbury has recorded, adding that, "in the general license that then prevailed, they could venture to disregard where they did not care to understand." The result is that the spelling of the original editions of the masterpieces of Elizabethan literature is a marvel of typographic incompetency and of orthographic recklessness. The spelling is less accurate, it is more clumsy and more slovenly, than it had been when the multiplying of books was left in the hands of the better-trained copyists.

So startling were the variations in the spelling even of ordinary words that a reaction was bound to follow. Toward the end of the seventeenth century and in the earlier years of the eighteenth an effort was made to bring order out of chaos. Unfortunately, this attempt towards uniformity was not guided by wisdom or by knowledge, but solely by chance and by caprice, since it was the work of the printers themselves, who knew nothing about the principles which should control the adjusting of spelling to pronunciation. A certain kind of uniformity was achieved in time by the acceptance of the standards set by the printers for their own convenience. This uniformity, from which our children are now suffering, was external, arbitrary, mechanical, and unscientific. In effecting it, so Professor Lounsbury has declared with characteristic plainness of speech, "in effecting it, propriety was disregarded, etymology perverted, and every principle of orthography defied."

It was a grave misfortune that the mismade spelling thus casually manufactured was accepted by Dr. Johnson, whose "Dictionary," published in the middle of the eighteenth century, gave it currency and authority. And if the English language has to-day the worst spelling of any of the modern languages, this is due largely to the influence of Dr. Johnson, and to the weight of his ponderous personality. If he had only known just a little more about the history of his own language, and if he had exerted his dominating influence against the more obvious absurdities and inconsistencies foisted into our spelling by the narrow pedantry of arrogant proof-readers, secure in a perilous half-knowledge—in fact, if Dr. Johnson had not only known more about English, but had also cared more—our orthography would be less unsatisfactory to-day and it could be more easily set right.

In his regard for Latin and in his ignorance of English as it had been before the printers came, Johnson accepted *comptroller*, ignoring the older *controller*. He allowed *sovereign* and *foreign* (as though they had something

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to do with the Latin *regno*) instead of the older *sovran* and *forrain*. He adopted *debt*, though the older form *dett* was better in every way; and a useless *b* was also permitted to disfigure *doubt*, which had earlier been free from it. He kept a Latin *p* in *receipt*, though he left it out of *deceit*. He spelt *deign* one way and *disdain* another. He was willing to leave a needless and misleading *s* in *island*, although it had been *iland* in Shakespeare's time. He seems to have supposed that the older English *agast* would look more ghostlike if spelt *aghast*. He saw no harm in *delight*, although the older form, representing more accurately both the sound and the origin, was *delite*. He cast out the Shakespearean *ake* for a labored *ache*. He made a wasteful and inexplicable distinction in the spelling of the final syllables of *accede* and *exceed*, of *precede* and *proceed*.

The more clearly we see the full effect of Johnson's influence in fixing upon our orthography all these infelicities and many others like them, the more we are moved to regret that the burly doctor undertook to prepare the dictionary of a language which he had not investigated historically and in which he held it disgraceful to compose an epitaph. The arguments which Dr. Johnson advanced in his pamphlet on "Taxation no Tyranny" did not convert our forefathers then fighting for their freedom; and perhaps the time has now come when their descendants can decide for themselves whether they will accept or reject the cumbersome spellings preserved in the dictionary made by the man George III. pensioned.

If only we had the "History of English Orthography," we would find it easy to answer one protest frequently made against any proposed simplification of our spelling. This is to the effect that novelty is distasteful and that it is our duty to preserve for our children the orthography which was used by Scott and by Swift, by Spenser and by Shakespeare, since the spelling that was good enough for these great masters of English literature ought surely to be good enough for us. Of course this protest is never voiced by any one who is familiar with the original editions of Shakespeare and of Spenser; it is possible to those who are familiar only with the ordinary library editions set up in "modern spelling"—that is to say, in the spelling arbitrarily agreed on in the printing offices of the eighteenth century and ignorantly accepted by Dr. Johnson. This "modern spelling" misrepresents the text of the masters of English literature. Although it was accepted in most of the editions issued in the nineteenth century, it is now rejected by the severer scholarship of our own time, which insists on reproducing the original orthography.

Even in default of a satisfactory "History of English Orthography," the multiplication of these more scholarly editions of the English classics will soon convince even the careless reader that English spelling has always been shifting and that it was often simpler in the past than it is to-day. It will convince him that the so-called "modern spelling" has no sanctity from use by the masters. It is not the spelling of Steele and Swift, of Shakespeare and of Spenser; it is only the spelling of Samuel Johnson, author of the "Vanity of Human Wishes." It is the spelling of yesterday, but it is not the spelling of the day before yesterday; and it will not be the spelling of to-morrow. Many of the more flagrant absurdities of the Johnsonian canon—*governour*, for example, and *waggon* and *gaol*—have already been abandoned here in the United States. Many more are likely to be given up in the immediate future. Already is *rime* making its way back into use; and probably *sovran* would seem strange now to no student of Lamb or of Milton. No lover of Tennyson finds anything unusual in *leapt* and *stopt*, which the Laureate liked better than *leaped* and *stopped*, perhaps as more frankly monosyllabic and therefore more harmoniously fitted into his verse, and perhaps because he followed the practice of the older poets of our tongue.

It was the shrewd Bismarck who declared that "we cannot hasten the course of time by setting our watches forward." But the course of time is even steadier in its advance than the most trustworthy of our watches. Even in the nineteenth century there was some advance toward

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simplicity in our spelling; and now at the beginning of the twentieth century the time seems ripe for another step or two. The newly organized Simplified Spelling Board is receiving substantial assistance from Mr. Carnegie, who holds that only its orthographic confusion is now retarding the spread of English and its swifter acceptance as the world-language. This new Board is profoundly convinced that the peoples who speak English are very conservative and very slow to move along the path of reformation; and therefore it is going to refrain from all radical suggestions. Its members agree with M. Brunetière that "we can do what we desire only on condition that we do not desire what is not in our power."

The Simplified Spelling Board is prepared to make haste slowly and not to expect too much in a hurry. It is planning a campaign in which ultimate victory is only dimly foreseen. It proposes first of all to call public attention to the whole question, and to keep on calling attention to it, urging every man to inquire into it for himself and to decide on his own course. It hopes to be able to encourage independence and to overcome lethargy, and in time to make a breach in the walls of bigoted conservatism. It will draw up a list of words now spelt in two ways, and it will urge the public and the publishers and the printers to accept finally the simpler of the two. It will lend the weight of its authority to the various minor simplifications now struggling to establish themselves—*tho* and *altho*, for example, *catalog* and *program*, *esthetic* and *maneuver*. Attempting only the easiest things at first and those nearest at hand, working along the line of least resistance and arousing as little opposition as possible, it will propose still further simplifications by the casting out of letters which are plainly superfluous. Slowly and steadily, without haste and without rest, it will try to win acceptance for many little simplifications, inconspicuous and unimportant individually, but collectively putting our spelling in a more satisfactory position to take a longer step in advance whenever the public has been prepared to consider this favorably.

One result of these efforts of the Simplified Spelling Board is likely to be the restoration of many an old spelling discarded foolishly in the eighteenth century. And another will be to accelerate more or less the constant tendency toward simplicity (by the casting out of useless letters) which has been steadily at work in English from the very beginning, and which is opposed only by those who are obstinate in declaring that there shall be no change of any kind hereafter. The Board believes that this attitude of opposition to all change is not only contrary to the tradition of the language, but also that it is unreasonable in itself. It feels assured that its fellow-citizens, however wedded to the existing forms, can be made to see clearly the many disadvantages of the present spelling of our language, with the resulting wastefulness of time and money, with its inconveniences for foreigners, and with its cruelty to our own children. The few and simple changes that they propose to urge will seem strange at first to us, no doubt, just as *jail* and *almanac* and *wagon* seemed strange at first to our fathers, accustomed to *gaol* and *almanack* and *waggon*. But as our fathers accepted these after a while, so our children will accept other similar simplifications.

In M. Brunetière's admirable "Histoire de la littérature française classique" there is a striking passage, which all will do well to bear in mind who propose to improve their own language: "Neither orthography nor pronunciation—which in all the languages of the world, ancient and modern, has never been more than an approximation—depends immediately on the caprice or on the will of men. They evolve with us, under human influences generally, although no doubt there are physical influences also; but even when we can disengage these influences we can never have more than a retrospective knowledge of them, since they have about exhausted their action when we succeed in defining it. And this is why the orthography and the pronunciation of a language change, more or less, from century to century; this is also the reason why they can never be 'reformed.'" The one comment which

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needs to be appended to this is obvious. Orthography cannot be "reformed" out of hand; but it can be bettered. And it is equally obvious that it can be bettered only by sustained and intelligent effort.

THE SPANISH INQUISITION[1]

DR. Lea combines two characteristics which are not always, perhaps it would be safe to say not often, combined in the same historian—accuracy of historical statement with genuine human interest. The writer who can perceive and portray historical crimes with no feeling of indignation, and historical heroisms with no feeling of enthusiasm, is not, though he thinks that he is, a scientific historian. He is not scientific because he treats men and women as though they were puppets, and they are not puppets. On the other hand, the writer who uses history to advocate a political thesis, as did Clarendon and Macaulay, or who, in writing history, is largely influenced, if not controlled, by the relation of the event to the dramatic effect which he unconsciously wishes to produce, as was Renan to a large extent and Froude to a less extent, is an imperfect historian. Neither of these criticisms can be brought against Dr. Lea. His previous works have established his reputation as a painstaking and a conscientious scholar. He has studied his subject with an open mind. His "History of the Inquisition in the Middle Ages" and his "Superstition and Force" are recognized by scholars as having all the value of authorities upon their respective themes. Probably the same thing may be said of his other publications, with which we do not happen to be equally familiar. Doubtless it will be justly said of this work when it is finished. But the author's painstaking and conscientious study has not deadened, certainly it has not destroyed, his human sympathies. He is neither imaginative nor emotional in the ordinary sense of those terms; but he lives himself in the age which he portrays, without identifying himself with any of its parties, and he enables the thoughtful reader also to live in that age. His narrative is not dramatic in form. It never even suggests the theatrical. But it is thoroughly human. Admirable illustrations of this vital quality of his work are afforded by his portraits of Ferdinand and of Isabella.

This first volume is largely devoted to tracing the rise of the Inquisition in Spain. It appears here, not, as it has often been portrayed, as an exhibition of ecclesiastical bigotry of conscience. It cannot be defended on the ground that its promoters and advocates "meant well." That cannot be said for them, certainly not without great qualification, which Paul said for himself, not indeed in justification but in explanation of his persecuting spirit: "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth." In the case of the Inquisition conscience was an afterthought. The original incentive was race prejudice and sordid greed. It was at first directed almost exclusively against the Jews. The prejudice against the Jews was then, as it is now, largely racial, social, and commercial; though religion, which now, at least in this country, is mildly directed toward an amelioration of that prejudice, was then vigorously employed in stimulating and intensifying the prejudice. The Jews were hated partly because they were Jews, but still more because they were successful Jews. If they had been poor, it is doubtful whether there would have been *an* Inquisition; it is practically certain that there would not have been *the* Inquisition. Envy, greed, and race hatred were the immediate causes which led to its establishment at the time and in the way in which it was established. The Church fanned the flames which it ought to have endeavored to extinguish, and which probably it might have extinguished. The Inquisition, says Dr. Lea, was primarily due to "the effects of the Church in

[1] *A History of the Inquisition of Spain.* By Henry Charles Lea, LL.D. In Four Volumes. Volume I. The Macmillan Company, New York. $2.50.

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arousing the greed and fanaticism of the people and in repressing the kindly fellowship which had so long existed." Its establishment was a triumph of the anti-Semitic party; its first efforts were directed almost wholly against the Jews; and if conscience justified the work, the immediate incentive was not an intolerance of heresy as a crime against God, but, first, an intolerance of the Jews as a provokingly prosperous people, and, second, the profits that could be made and were made from the confiscation of their very considerable estates. The defense that has been sometimes made for the Inquisition, that it grew out of the discovery of a plot to overthrow the Spanish Government, discovered among the Jews, appears to be even more an afterthought than the appeal to the laws then current everywhere against heresy, since it appears clear from Dr. Lea's volume that such plots as were formed were simply hopelessly wild attempts at resistance to a scheme of persecution which aimed at wholesale extirpation and accomplished wholesale confiscations.

A final estimate of this work must, of course, be reserved until the work itself is completed; but it is quite within bounds to say that the present volume gives assurance that the completed work will more than fulfill the author's modest hope, expressed in his preface, that his researches have "enabled me to present a fairly accurate survey of one of the most remarkable organizations recorded in human annals."

AMERICAN PAINTING[1]

IN a large, illustrated book on the history of art—whether of art in general or of each special department, as architecture, sculpture, painting, or music—the first appeal lies largely in the volume's illustration. Before reading the text one turns page after page seeking the pictures which are characteristic of this or that particular artist's work. For instance, one would hope not to be disappointed in finding an illustration of Trinity Church, Boston, as depicting the characteristic quality of Richardson's achievements in architecture; an illustration of the Sherman statue in New York City, as showing what Augustus Saint-Gaudens has done in sculpture. In the present volume, turning to an illustration of the work of a peculiarly American painter, George Inness, one is not disappointed. Page 258 shows the splendid "Delaware Valley," owned by the Metropolitan Museum, New York City; not a full-page picture, as is Wyant's beautiful "Broad Silent Valley" on the opposite page, but a fairly creditable illustration, and one exquisitely appropriate. We could have wished, however, for a greater Inness emphasis in size of illustration even if we had to lose some of the Wyant, for the latter artist, as Mr. Isham admits, makes no such varied and ample appeal as does the former. Exact appropriateness in selection, however, is not always characteristic of the pictures chosen to illustrate the individuality of the artists whose work is described in this volume. Taken as a whole, the illustrations are fairly good, but they do not unerringly represent the most characteristic and admirable achievements of the respective artists. There are twelve full-page photogravures and many more than a hundred other illustrations. From them one may obtain an adequate comprehension of what the various schools of American art have meant—the Hudson River School, for instance—and in this the illustrations are distinctly valuable. But as being exactly illustrative of the distinctive traits of individual artists, the selection is open to some criticism by the fastidious.

As to text, these fastidious critics may also have at first some sense of disappointment. Whatever may be said of Mr. Isham's judgment as to painters who have now passed away, his judgments regarding the living seem at first somewhat conventional and rather metallic, lacking at times both atmosphere

[1] *The History of American Painting*. By Samuel Isham. The Macmillan Company, New York. $5, net.

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and discrimination. One has the uneasy feeling that Mr. Isham, himself an artist, is not altogether untrammeled in his criticisms; few critics having his intimate personal friendships could be in writing of living American artists. In this volume we have not only the sugar-coated pill; in some cases the pill seems practically all sugar.

But this is hypercriticism. Taking the book as a whole, the text is a distinctly and notably valuable aid to a general grasp of the history of American art, and Mr. Isham's work is worthy to stand alongside its predecessor, Mr. Taft's "History of American Sculpture," in the impressive new series of volumes on art which Professor John C. Van Dyke is editing. These volumes in their beautiful print and binding are an adornment to any library, as they are of suggestive help to any student of art.

Mr. Isham's method of treatment, whether of schools of painting or of individual painters, is necessarily historical. After a chapter on the primitives, he considers successively Copley, West, Stuart, and Trumbull; Allston, Malbone, and Vanderlyn. The decline of the English influence, as shown by these artists, was followed by the rise of a native school. New York became an art center. There is, of course, something to be said for figure painting there, and Mr. Isham says it well. There is also something to be said for the beginnings of landscape painting and the famous Hudson River School; if it is fashionable nowadays to shrug one's shoulders at mention of that school, Mr. Isham does a service to all students of art history by clearly defining the place in that history of the Hudson River School and the good that has come of it. After the Civil War French influence forged to the fore. La Farge and Whistler became famous—La Farge, surely an American artist by every conventional test, as Mr. Isham justly says; Whistler's art, on the other hand, was not English nor yet American; in its derivation it was purely French. Then a new movement arose, out of which the Society of American Artists grew. Landscape, figure, and portrait painting now became more individual. Finally, mural decoration advanced to a commanding place.

All these periods are luminously treated by Mr. Isham. If we must select one, however, in which the present volume seems specially notable, it would be that period marked by the old Düsseldorf Gallery and the rise of the National Academy of Design. We are naturally prone to jump from the great names of the early years of the last century to the great names of its later years; we are apt to forget the comparatively barren middle period, a period happily closed by the influence of the Barbizon School and of France generally. In this connection Mr. Isham raises the interesting question whether American art is better or poorer because first influenced by England and not by France.

The history of the periods of American painting, as recounted by Mr. Isham, is never allowed to become dull and prosy. If the value of his book lies first in its excellent survey of painting as a whole, another value—and one which, in the eyes of the general reader, not the student, may seem even greater—is the incidental illumination concerning the lives and careers of individual artists. This is specially noteworthy in the cases of Benjamin West and Gilbert Stuart. After reading Mr. Isham's pages we understand better how it was that practically all the American artists of his day went over to London to study in West's studio, for we realize West's importance as we had not before. Peter Pindar, who was then enormously popular, brought West into his doggerel rhymes, as for instance:

> "Of modern works he makes a jest,
> Except the works of Mr. West."

Upon the death of Sir Joshua Reynolds in 1792, West was elected President of the Royal Academy, an office which he held until his death, with the exception of one year. Mr. Isham shows that West's deposition was due entirely to the King's mental condition. Mr. Isham also points out West's prevision as a critic. When Constable showed him some early studies, West exclaimed: "You must have loved nature very much before you could have painted this;"

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and then, after touching in some lights with chalk, added, "Always remember, sir, that light and shadow *never stand still.*" Constable said that it was the best lecture on chiaroscuro he had ever heard. No wonder that Tuckerman, who is not well disposed towards West, is forced to admit that "more than one generation of American artists have cause to bless his memory."

As to Gilbert Stuart, we gain a somewhat more graphic idea from Mr. Isham's interesting pages of one who painted the portraits of three kings, to say nothing of less exalted persons. Such a one was naturally not embarrassed in the presence of the mighty, even in that of the great Dr. Samuel Johnson himself. When that *Ursa Major* (and he was often a great bear in manners) visited West's studio, he patronizingly remarked that one of the pupils—a certain Gilbert Stuart—spoke very good English. Turning to the latter, Johnson asked where he had learned it. Stuart quickly retorted: "Sir, I can better tell you where I did not learn it—it was not from your dictionary."

But in one mighty presence Stuart became embarrassed, almost awestruck—George Washington's. The rattle of talk with which Stuart was accustomed to divert his sitters completely failed him. Though the President was kindly and courteous, the painter was ill at ease, and the first portrait was not a success. Stuart was so dissatisfied that the President consented to sit again, the result being the "Athenæum" head on an unfinished canvas, showing the left side of the face. That portrait remains the accepted likeness of the Father of his Country.

Thus this survey of the history of American painting becomes peculiarly readable as well as valuable because of the high lights everywhere thrown on the narrative.

Comment on Current Books

Important New Books Among the more important of books quite recently received and not included in the following survey of current publications may be mentioned: Professor M. V. O'Shea's "Dynamic Factors in Education" (The Macmillan Company); Dr. Charles M. Pepper's "Panama to Patagonia" (A. C. McClurg & Co.); H. R. Meyer's "Municipal Ownership in Great Britain" (The Macmillan Company); Andrew Lang's "Sir Walter Scott" (Scribner); Dr. Edward Westermarck's "The Origin and Development of the Moral Idea" (The Macmillan Company).

The Challenge A story of somber power, with Alaska and its early Russian occupation as its subject. There is decided value in the tale's study of motive and character, together with a singularly full acquaintance with the local color and of a little-known historical episode. (The Challenge. By Warren Cheney. The Bobbs-Merrill Company, Indianapolis, Ind. $1.50.)

Christianity and the Working Classes Nearly a dozen representative Englishmen—clergymen, members of Parliament, labor leaders, and others—contribute short papers on this subject to a volume edited by Mr. George Haw, who writes its Introduction. Two typical opinions may be quoted here. Mr. Will Crooks, M.P., speaking for the laborers, says that they have forsaken the churches, not because of indifference to religion, or of unbelief in Christ as they understand him, but because they find little intelligent human sympathy there. Canon Barnett, long identified with the social settlement in Toynbee Hall, says the churches need to learn of John the Baptist to "throw people on their recognized duties," and to stand "for the recognition in political and industrial life of the law of justice and mercy." In various points of view these writers point out what to do and what not to do in order to draw together the churches and those who are sometimes spoken of as "the lapsed masses." Though written for Englishmen amid English conditions, these papers give timely and helpful suggestions to those who are studying how to cope with similar conditions here. (Christianity and the Working Classes. Edited by George Haw. The Macmillan Company, New York. $1.50.)

Christian Origins This work of commanding interest is from the pen of Dr. Otto Pfleiderer, than whom none is more conspicuous in the radical school of critics with which confessional orthodoxy in Germany is now engaged in an intense strug-

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gle. The presupposition on which it is based is unquestionably sound, viz., that dogma must not dominate the interpretation of history, but history must determine dogma. But what is history only criticism can determine. The faith of mankind will certainly not be yielded to any history that has not gone through such sifting. Dr. Pfleiderer takes up, first, the preparation and foundation of Christianity as effected by philosophy, pagan and Jewish, and by the life and teaching of Jesus; after this, the evolution of early Christianity into the Church. It is characteristic of him to present masterly learning in a genial and winning form. To read him with an open mind is to be carried along by him, unless one is mindful of the personal equation and differing points of view. For instance, Jesus' precept of non-resistance is viewed as a piece of asceticism, motived by belief that the end of the world was so near that it was not worth while to stand for one's rights. But may it not, in view of the fact that it was addressed to those who were about to enter on centuries of persecution, be more reasonably regarded as intended to inculcate the very course which the Church actually followed, and thereby triumphed in the end? While it is rather difficult to discover an objective basis for some of Dr. Pfleiderer's positions, others, far enough from the common belief, are more tenable. One may accept his finding that the kernel of Jesus' doctrine is self-surrender to the will of God and to social service, but must demand more than the conception of him as "the energetic hero of a Jewish reform movement." Still, the work of this great scholar will be widely accepted as conclusive. It presents a serious challenge to the Church. To answer it effectively will require, besides equal genius, preparedness to make some concessions. (Christian Origins. By Otto Pfleiderer, D.D. Translated by Daniel A. Huebsch, Ph.D. Authorized Edition. B. W. Huebsch, New York. $1.75, net; postage, 12 cents.)

City Government It has been repeatedly urged, especially by the National Municipal League, of which the author is the Secretary, that a study of city government rather than that of the National and State governments be used in schools located in cities as the basis of the teaching of citizenship. The city is the first government with which the child comes in direct contact, and often the only one; it is possible to study it in action, as a reality and not merely through books; the city presents a great and vital problem that needs study. In this study the schools can have a part that will be of real value. Mr. Willard has prepared a simple, practical text-book for school use or home reading, presenting the outlines of the methods of government of American cities, with suggestions for the detailed study of the administration of the particular city where the book is used. (City Government for Young People. By Charles Dwight Willard. The Macmillan Company, New York. 50c.)

Die Hebräer This is a valuable contribution to the elucidation of Hebrew history. Following the lines laid down by Winckler, the author, Dr. Wilhelm Erbt, finds in the Pentateuchal documents pictures of tribal wanderings and the foundation of successive Palestinian States. Especially interesting is the rôle ascribed to Penuel and Shechem—the former as the seat of power east of the Jordan, the latter as the head of a western federation. Abraham is regarded as a Babylonian chief in the north, and Jacob as an Amorite tribe in the east. In the later history account is taken of foreign influence, but events are mainly determined by internal forces, social and religious. Too much is made to turn on the continuous and finally successful struggle to establish the Mosaic Jahweism of the southern tribes, and textual emendations contribute too largely to special views. (Die Hebräer. Von Wilhelm Erbt. J. C. Hinrichs'sche Buchhandlung, Leipzig. Price, 5 marks.)

The Eternal Spring The scene of this story is laid in Italy; the characters are Americans; the theme is love. The absence of plot and incident seems to indicate that it was intended to be a psychological novel; but the absence of any real psychological analysis leaves it doubtful just where to place it. (The Eternal Spring. By Neith Boyce. Fox, Duffield & Co., New York. $1.50.)

Forty Years an Advertising Agent This volume of reminiscences by the foremost veteran in the advertising field forms an excellent informal history of the development of the business of advertising from the smallest of beginnings to its position as a great commercial enterprise whose aggregate, measured in dollars, is said to rank next to the banking and insurance business of the country. The book is a mine of anecdotes of publishers, authors, advertisers, and advertising agents, written in a breezy, chatty style. (Forty Years an Advertising Agent. By George P. Rowell. Printers' Ink Publishing Company, New York. $2.)

Magic New and Old A perennial interest attaches to sleight-of-hand tricks. This book begins with the ancient Egyptian magic and comes down to such

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modern prestidigitateurs as Kellar and Herrmann. Scores of conjurers' tricks are explained, with abundant illustration. In his introduction Dr. Paul Carus discourses in a readable way about the relations between magic, illusion, and miracle from the point of view of one to whom the miraculous is the impossible. (The Old and the New Magic. By Henry R. Evans. The Open Court Publishing Company, Chicago.)

The Man from America A large number of novel readers will remember Mrs. De La Pasture's sincere and simple little story called "Peter's Mother," which, in its way, was one of the best books of last season. The present story is a little less compact and has a little less plot interest. It is also a little slow in getting under way, but when the reader's interest is once aroused he will find it an agreeable picture of English country life, and it is to be heartily praised for the absence of any of that morbidity or cynicism which seems to be so prevalent in recent stories of English society. (The Man from America. By Mrs. Henry De La Pasture. E. P. Dutton & Co., New York.)

Mr. Hopkinson Smith's Novels Two recently published books of fiction by Mr. F. Hopkinson Smith have now been added to the very well made and tasteful collective edition of his works called the "Beacon Edition." Both of these have already been commented upon in The Outlook, and we need here only note the unquestioned popularity and graphic interest of both. (The Novels, Stories, and Sketches of F. Hopkinson Smith. Vol. XI., At Close Range. Vol. XII., The Wood Fire at No. 3. Beacon Edition. Charles Scribner's Sons, New York. $1.50 each.)

A Motor-Car Divorce A gay and rather foolish tale, supposed to be written by the young wife, who has a whim for divorce and is humored in it by her husband. The motor-car is "The Means," and her diary is to report faithfully, during a tour on the Continent, all the evidences of incompatible tempers. The effect of innocent gayety is somewhat overdone, and, in spite of the humor of the author, Louise Closser Hale, and the clever drawings by Mr. Walter Hale, the book does not absorb one's attention. (A Motor-Car Divorce. By Louise Closser Hale. Dodd, Mead & Co., New York. $1.50.)

The Other Mr. Barclay Mainly a story of Wall Street speculation and manipulation. The passion and fraud engendered by financial war furnish the motive power for dramatic complications and personal rivalries. The devastation wrought in a sleepy village by one stock gambler who fans the native spirit of greed is forcibly depicted. The author knows his subject and handles it with directness and spirit. (The Other Mr. Barclay. By Henry Irving Dodge. Consolidated Retail Booksellers, New York. $1.50.)

The Patriots Dr. Brady still writes of love and war. He does not introduce a large variety of types, but one is always assured that the creations of his facile pen will be consistent and perfectly proper for polite society. General Lee is the noble figure put upon a fitting pedestal in this romance of our Civil War. A tangled love affair straightens itself out by the simple device of mismatched lovers seeing their error and turning to their soul mates before it is too late. (The Patriots. By Cyrus Townsend Brady. Dodd, Mead & Co., New York. $1.50.)

Saints in Society A printer of lower-class England is taken up by the nobility for political uses because of his real talent in speech-making, but fails at the crucial moment. His wife, an almost impossible Cockney girl, rises to the emergency, and her character and taste develop in a phenomenal manner. The author writes with superficial smartness, but fails to impress her readers with the reality of her convictions or the artistic command of her material. The combination of surface inanity and real strength in the high-born characters with true Christianity and selfish ambition in those from the slums is not convincing, though at times the situation becomes interesting. (Saints in Society. By Margaret Baillie-Saunders. G. P. Putnam's Sons, New York. $1.50.)

The Scarlet Empire This story, which is the work of one of the most reactionary of the opponents of trades unionism, is quite naturally a tract against the Socialistic propaganda. It is an account of a visit to the New Atlantis, under the sea, where Social Democracy has been carried to its, to the author, logical conclusion. As a story the book is fairly readable, but as a contribution to the discussion of the social problem it has no slightest claim to consideration. (The Scarlet Empire. By David M. Parry. The Bobbs-Merrill Company, Indianapolis, Ind.)

Thunder and Lightning M. Flammarion's reputation as a writer of popular (and sometimes, perhaps, a trifle sensational) scientific exposition insures a readable book on what he calls the mysterious habits and customs of thunder and

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lightning. He has marshaled here a host of strange narratives of startling phenomena, illustrated by many rather poor pictures, and seems less concerned to explain the marvelous occurrences by recognized laws than to startle the reader and convince him that there is much that is inexplicable in electricity. (Thunder and Lightning. By Camille Flammarion. Translated by Walter Mostyn. Little, Brown & Co., Boston. $1.25, net.)

The Triumphs of Eugène Valmont Mr. Robert Barr gives us here some ingenious and amusing detective stories. The first one, in which the historical incident of the diamond necklace of Marie Antoinette is carried forward into our own time, is particularly clever. Unlike Sherlock Holmes, Mr. Barr's detective occasionally does make mistakes, and indeed two or three of the best stories in the book are concerned with his failures. (The Triumphs of Eugène Valmont. By Robert Barr. D. Appleton & Co., New York. $1.50.)

The Twentieth Century Christ Under the pen-name of Paul Karishka, "a well-known jurist," as his publishers tell us, has with a reverent hand drawn what is refracted to him through his predilections as a true portrait of Christ. Jesus is to him the greatest of Masters in philosophy, the teacher of "a philosophy translatable into religion." One of the earliest literary defenders of Christianity, Justin Martyr, in the second century, an enthusiastic Platonist, found his way to Jesus through this gate of philosophy. But here the parallel ceases. Justin found an ethical philosophy in Jesus; what Karishka finds is metaphysical. All great thinkers from Laotze in ancient China to Hegel in modern Germany have taught, and Jesus taught, the everlasting parallelism, "the identity, of contraries," *e. g.*, to the poor in spirit belongs the kingdom of heaven; to lose life for My sake is to save it. "Jesus was wise." He said to himself, How shall I make the wretched multitude understand this law of being, so that they may extract from the bitter the opposing sweet? "I will become one of them, and demonstrate that suffering in all these forms finds its other pole in joy." So, then, though homeless and poor, "he declared himself supremely happy." Karishka's style is cultured and energetic, but he does not transcend intellectualism into the region of the affections and the will, the proper sphere of Christianity. Even Jesus' expectation of drawing all men to himself through his cross is interpreted as referring to the triumphant effect of demonstrating Karishka's fundamental philosophic principle. He concludes that Jesus is divine, "both man and God." It is one of the cases in which a conclusion accepted by many is based on grounds plausible to few. But the conclusion is the main thing. And the general complexion of the work is of that type of religious thought which goes further in Asia than in Europe or America. (The Twentieth Century Christ. By Paul Karishka. Lothrop, Lee & Shepard Company, Boston. $1.10, postpaid.)

Uncle William The charms of the shiftless life are sung in this attractive little story by Jennette Lee. Uncle William is an old philosopher who gets his own way by mere force of his faith in human nature and gentle inertia. His agency in the love story of a pair of young artists is ably reinforced by his boyhood companion, who returns to his old home in the character of a wealthy patron of art. There is a grace in the making of the story that owes its effect to an unstudied simplicity of style. (Uncle William: The Man who was Shif'less. By Jennette Lee. The Century Company, New York. $1.)

The Way of an Indian The work of Frederic Remington as an artist in depicting Indian types and characteristic scenes of Indian life is perhaps as well known as the work of any other American painter. In this book he does for the brave with the pen what he has so often done with the brush. It is the life-story of a typical fighting Indian of the West in the days when the white man was beginning to overrun his country. It is written from the Indian point of view, and is vivid, picturesque, and truthful. The book is illustrated with fourteen of Mr. Remington's remarkable Indian pictures. (The Way of an Indian. By Frederic Remington. Fox, Duffield & Co., New York. $1.50.)

Wild Justice Short stories of life in the islands of the South Seas. The characters are the ignorant and superstitious natives, well meaning but generally inefficient missionaries, unscrupulous traders, and refugees and adventurers in search of victims. It is not an edifying life, and the manly virtues seem to be conspicuously absent. There is a certain bizarre humor, however, in these tales which somewhat redeems the sordidness of their subject matter. (Wild Justice. By Lloyd Osbourne. D. Appleton & Co., New York. $1.50.)

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Letters to The Outlook

LIBERTY AND THE CLOSED SHOP

I notice that in your editorial answer to my article on Nuremberg, the City of the Closed Shop, you say, "The closed shop, as Mr. Bliss describes it, was wholly inconsistent with industrial liberty." But this is exactly what you do not prove, and what I most emphatically deny. I think the trouble is that you do not define "liberty." It is very seldom defined. I have read scores of books of reformers and publicists who talk about liberty, but scarcely one book defines it. What is liberty? Lack of law? So you and most writers unconsciously assume. If so, you are right. There was no liberty in Nuremberg. But is liberty lack of law? You do not so believe. No philosophic mind claims that to-day. Liberty is opportunity—opportunity to think one's own thoughts, to dream one's own dreams, to do one's own deeds, to live one's own life, to be one's own self. Few will deny that that is liberty.

Now, so defined, where is this liberty? I believe that in Nuremberg, for a boy born poor, a boy of the working class, there was almost infinitely more liberty—more opportunity to become a creator, an artist, to live his own life, to be himself—than there is for a boy so born in Fall River or Birmingham to-day—in both cases barring accidents or favoritism. It is true that the non-union man is free to hustle and push and shove his comrades as the union man fortunately cannot do. So the non-moral man can do some things that the moral man may not do. But morality is not slavery and immorality is not freedom. The closed shop closes the door on the struggle to down one's comrades, but it opens the door to opportunity to rise to the higher manhood. Exactly because, as you say, manhood is more than things, and to be free is more than to be rich, I believe in comradeship and the union shop. I used Nuremberg as an illustration, not to be copied in all things, but to show how the closed shop gave opportunity and produced men.

W. D. P. BLISS.

CREEDS AND UNITY

Some time ago you commended the proposed union of the Congregational, Methodist Protestant, and United Brethren Churches. And what a fine thing it is! But does not the proposal to tag on a "Declaration of Faith" as a part of the basis of union seem to you an opportunity-missing mistake? Such a proposal implies that it is still impossible for Christian people to unite simply and strongly as disciples of Christ, acknowledging, in a truly personal way, allegiance to him as the truth and life of God. So we are asked to repeat once more the old folly of trying to pack our "faith" into a theological formula, and then hasten to explain that we do so as an "act of worship," and that this theological child of ours must not be measured by the test of accuracy—a test which, one would think, should be among the foremost of those that theological statements would in these days expect to meet.

It may seem to some that the conclusions of a committee of so able men with so excellent an aim should not be criticised. Yet this is not the way truth has grown among us, nor is permanent and vital union likely to be promoted by such silence.

Is it true that in our Congregational churches, or in any group of churches, union for worship, life, and service should be based on theological propositions of any sort rather than on personal devotion to God in Christ? The Committee say that they are "possessed of these convictions both as truth which they do most firmly hold, and acts of faith which spring from their hearts." Are not religious faith and theological doctrine far too important to be confused in this way?

Is it true that a declaration of the theological belief of any man or set of men as to the "ancient symbols of the Church," the resurrection of Jesus, immortality, or baptism, is an "altogether necessary" part of a genuine "avowal of personal consecration to the will and service of God in Jesus Christ our Lord"?

Again—a far less important, yet not unimportant question—Is it true that such statements as that we accept "the Holy Scriptures [rather than the teachings of Christ] as the inspired source of our faith and the supreme standard of Christian truth," and that we "consent to the teaching of the ancient symbols of the undivided Church," are representative of the truth as held by Congregational Christians? Some of the very men whose names are attached to this doctrinal announcement have substantially denied one or both of these propositions in their oral or written teachings.

It is a long road we are traveling in this search for truth, and each decade finds us in a different stage of the journey. If the com-

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mittee had only been content with some such statement of loyalty as that of the first lines of their Declaration, and had added a pledge of unity and obedience in Christian service, they would have seized a fine opportunity for advancing the only abiding and really fundamental unity—the unity of the Spirit.

G. H. B.

[With the protest against creeds as conditions of entrance to the Church The Outlook is in sympathy. But this protest is very apt to swing over into an attack on creeds as such. Such an attack seems to us as futile as it is unjustifiable. So long as men have religious convictions, so long will they wish to give them intellectual form. If the creed upon which representatives of these three denominational bodies have agreed measurably expresses their common convictions, and is not to be used as a barrier against those who do not wholly agree with it, we can see only reasons in favor of it. A creed as a test is wrong; a creed as a testimony helps to clarify convictions and to assist men and churches in discovering what convictions are fundamental.—THE EDITORS.]

MINE LABOR CONDITIONS IN WEST VIRGINIA

The editorial paragraph in the issue of The Outlook for March 17 on "Mine Labor Conditions in West Virginia" is misleading; not so much on account of what is said, as from what remains unsaid.

It is true that West Virginia coal is a strong competitor against other coals, anthracite as well as bituminous, in both Eastern and Western markets; that it affects the entire coal industry of the country and is a factor that must be reckoned with by all parties in interest to a miners' strike; and that this situation is of the most vital concern to the general public. It is not true, however, that, "through various means of exploitation of labor, the labor cost of producing coal is much less in West Virginia than that of the operators in the Middle Western coal-producing States having a common market."

That coal is mined much cheaper in West Virginia than it is in the Middle West is a well-known fact; but it is not because of the "exploitation of labor." The paragraph under discussion correctly gives the reason why West Virginia coal finds its way to both Eastern and Western markets as being on account of its favorable location in the mountains, half-way between the ocean and the lakes, thus making practicable a down-grade haul each way. It cannot be said that the natural advantage of location over Western coals is due to the "exploitation of labor;" neither is the small labor cost of mining West Virginia coal attributable to low wages paid miners, but is likewise the result of favorable natural conditions. A miner can mine more coal in the average West Virginia mine than he can mine in the average Western mine, for the reason that the seams of coal are much thicker in West Virginia than they are in Ohio, Indiana, and Illinois, and are almost universally worked from drift mouths rather than by shafting, which is the common method in the Middle West. Thus coal can be mined cheaper in West Virginia than elsewhere, for the reason that nature placed it so that a miner can get it out with the minimum of effort. This makes possible large daily wages to the miner and at the same time small cost per ton to the operator. A miner can make more per day in the principal mining districts of West Virginia than he can anywhere else with a like amount of effort, and this because of the ease with which coal is mined. It is not uncommon for a miner in the Pocahontas coal field—which is the largest and most important mining district in West Virginia—to go into a mine and make ten or twelve dollars digging coal before he comes out. This is not done in any other coal field in the United States.

It should always be borne in mind, too, that the time a miner spends in a mine in the Pocahontas field depends absolutely on his own volition. He begins and quits when he pleases, and the operator does not say a word, and dares not, for the reason that if he did, and the miner should not like it, all the miner would have to do would be to move on to a neighboring operation, with conditions equally favorably and a place to work awaiting him. So it is the custom in this district for miners to work one hour or twelve out of the twenty-four, just as they please, and one day or seven of the week, as they may choose. The question of an eight-hour day does not interest the West Virginia miner. He does not work that long now, on an average, and yet is making more than his brother miners less fortunately situated in other fields, who are clamoring for shorter hours of work. If statistics show that miners make more money per month or year in other States than they do in West Virginia, it is because those miners work more regularly than do the West Virginia miners, and not because they receive more for labor actually performed. And if miners in other States have more material comforts than do those in West Virginia, it is because those miners spend their earnings for such things, and not because West Virginia miners are unable to do so on account of the "exploitation of labor."

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In the two things most coveted by miners—by all men—liberty to work and good pay for labor performed, West Virginia leads all other States, as she does in the production of coal, except Pennsylvania. If the miners are indolent and do not work regularly, or spend their substance for that which is not meat, it is in spite of the operators and not because of them. There is not a mine in the State where miners may not receive regular employment at equal or better wages than could be earned under similar conditions of mining in other States; and there is not an operator in the State who would not prefer that his miners spend their money for things of real worth to themselves and families, rather than for drink and in sports that kill, as is so often done.

The coal production of West Virginia has increased from five million tons (in round numbers) in 1890, to thirty-eight million tons in 1905. This remarkable increase is due, not to any "exploitation of labor," but to the natural conditions so favorable to mining, and to the superior quality of the coal, which insures it a ready market wherever introduced. The United Mine Workers of America have never been able to control to any great extent in West Virginia, for the reason that the miners do not feel the need of the organization, but are able and content to get along without it. So a strike of the Mine Workers does not seriously affect the production of West Virginia coal.

That West Virginia miners live and work under the actual conditions guaranteed to them by the State motto, "Montani Semper Liberi," instead of being a menace to the general public, guarantees to it that, no matter how strong may be the tie-up by a strike in other fields, West Virginia will continue to furnish abundance of coal of a quality rivaled only by the celebrated coal of Cardiff.

L. C. ANDERSON.

Welch, West Virginia.

AN EXCELLENT WORK

In your advocacy of all good causes will you introduce a word for the Berkshire Industrial Farm? It has been in existence for nineteen years, and during that time more than six hundred wayward boys have been reformed under its influences, and have gone out into life, most of them with a manly purpose to earn an honest living and to be self-respecting citizens. Out of a hundred letters received from these boys during the past year not one has asked for pecuniary aid, and all have expressed attachment and gratitude to the Farm.

The physical condition of the boys during these nineteen years is worthy to be placed on record. Coming, as most of them do, from poor homes and a street life, with health impaired by cigarette-smoking and evil habits, they have uniformly improved under the influence of the pure mountain air and water, plain, wholesome food, plenty of exercise, and constant occupation for mind and body, so that in a population of eighty boys no contagious disease has occurred and no affection of the eyes or skin.

There has been one serious case of illness, in which the patient recovered. Are there many schools that can show such a record in nineteen years?

The boys receive a good common school education, half the day being devoted to study and half to work or play. Those who could not read or write when they entered are able to write a creditable letter, correctly spelled and expressed in good English, when they leave. All the boys are brought forward to the higher branches according to their ability. Particular attention is paid to natural history and to exploring the woods and mountains in search of plants and flowers.

The work most popular among the boys is in the machine shops, where an accomplished machinist trains them to earn tolerable wages as helpers in various trades when they leave. The printing office turns out excellent printers, who have no difficulty in finding situations.

Carpentry, house-painting, and mason work are also taught. The large farm is worked by the boys under the instruction of a competent farmer, and many, on leaving, find employment on farms in the neighborhood.

The moral and religious tone of the Farm is very high; no teacher is chosen without special reference to his influence over the boys continually under his care. With small salaries and an isolated life, the teachers love the work, and remain year after year, often returning if they go away, with the feeling that they cannot leave the boys.

Mr. Joseph H. Choate in a recent letter says, "I visited the Berkshire Farm with Sir Arthur Wells last summer, and we were both much pleased with its excellent condition; he as an expert and I as an amateur."

The Farm is almost entirely dependent upon charity. The Treasurer is Mr. Robert C. Lewis, Lincoln Trust Company, New York City.

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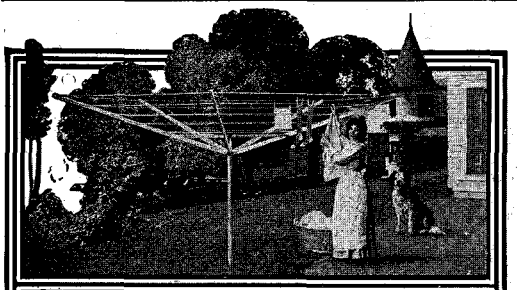

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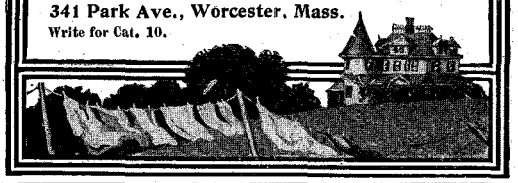

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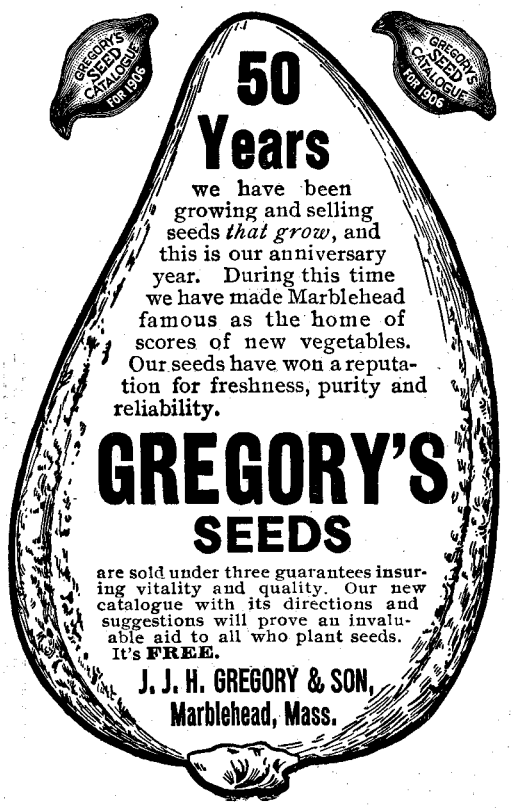

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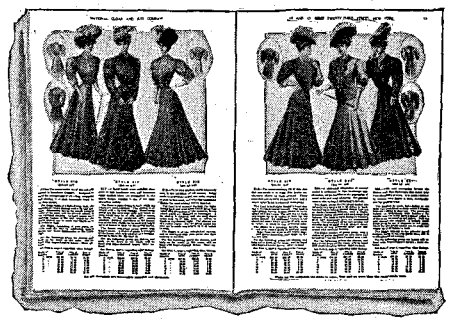

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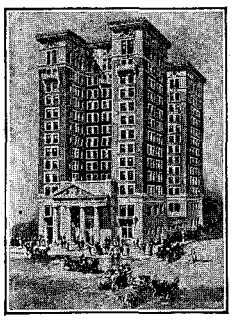

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